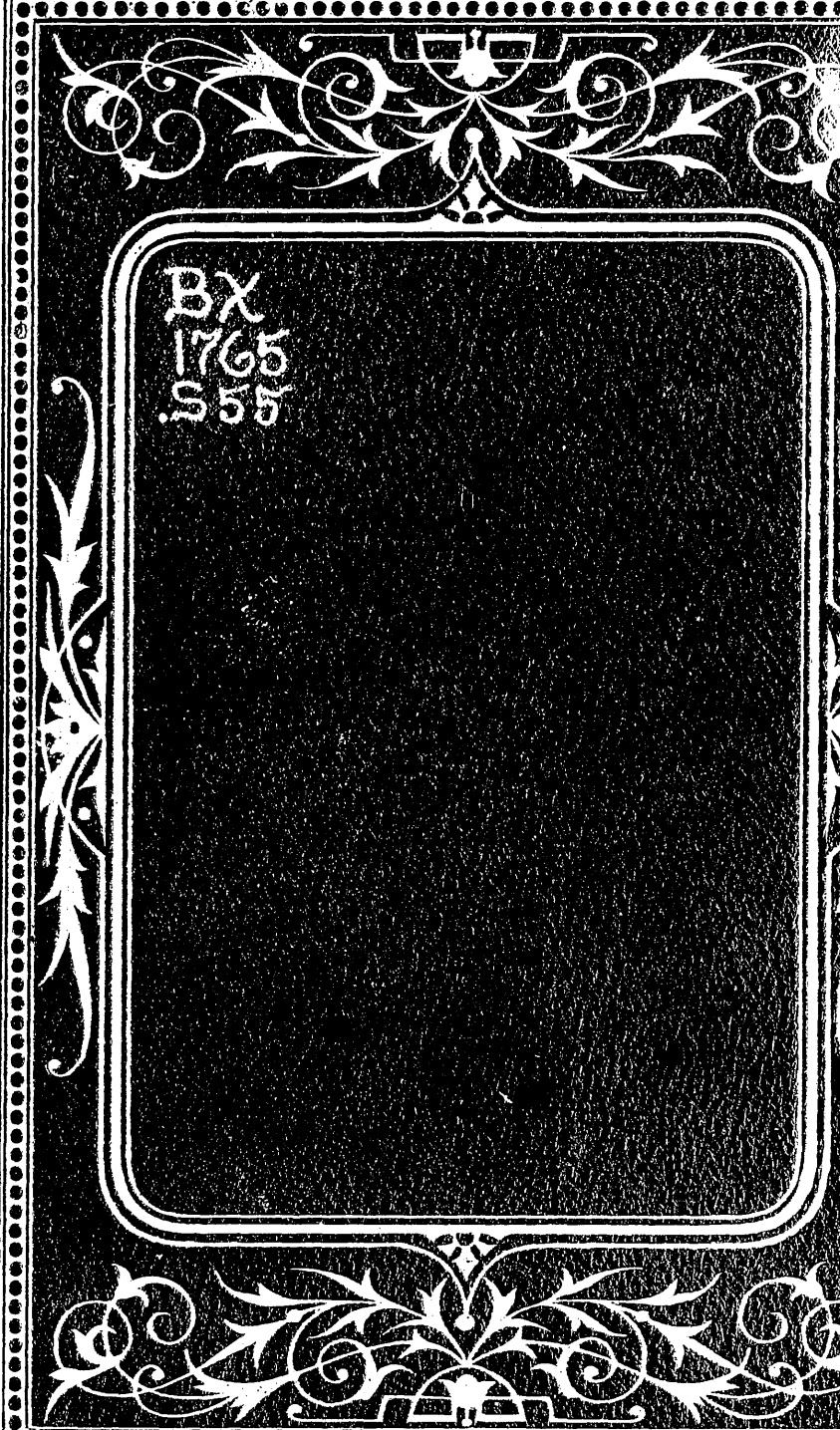
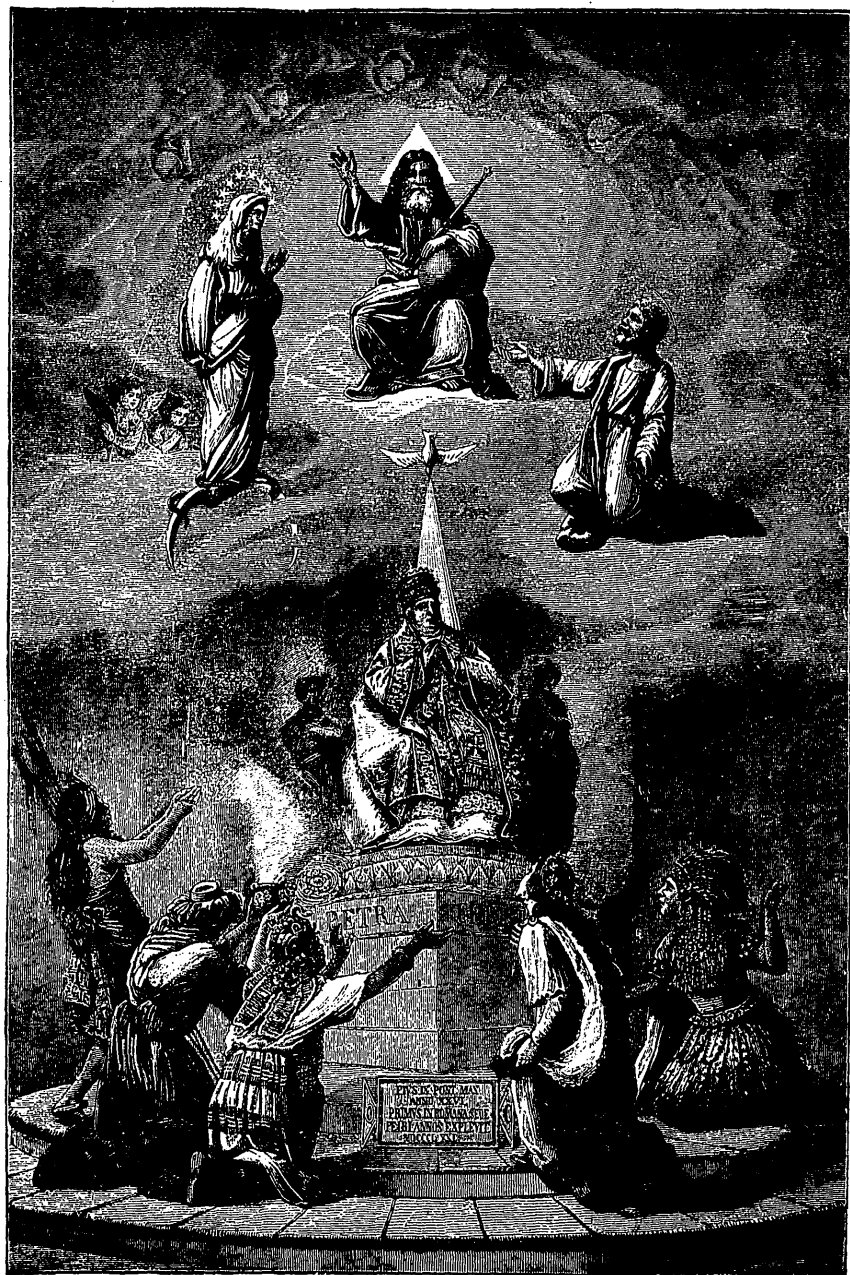




BX
1765
.S55

The background of the image is a complex, black and white marbled pattern. It features dense, swirling, and feathered lines that create a sense of movement and depth. The pattern is reminiscent of traditional hand-marbled paper used in bookbinding. In the center of the image, there is a rectangular box with a thin white border. Inside this box, the text "THE UNIVERSITY OF CHICAGO LIBRARY" is printed in a white, serif, all-caps font. The text is centered both horizontally and vertically within the box.

THE
UNIVERSITY
OF CHICAGO
LIBRARY



Worship of the Pope.

THE ROMAN CONFLICT:

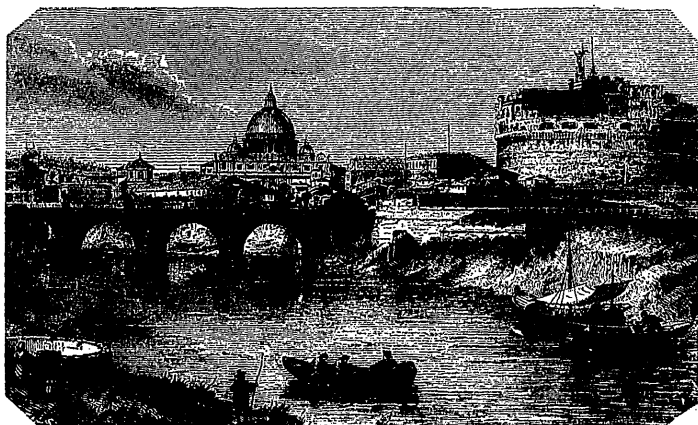
OR,
RISE, POWER, AND IMPENDING CONFLICT
OF
ROMAN CATHOLICISM,

AS SEEN IN ANCIENT PROPHECY, CEREMONIAL WORSHIP,
MÉDIEVAL AND MODERN HISTORY, WITH A SKETCH
OF PROTESTANT CLAIMS AND DESTINY.

Illustrated

IN STEEL AND WOOD, WITH MANY FULL-PAGE PLATES OF CHURCHES, TEMPLES,
CEREMONIAL RITES, AND PORTRAITS OF POPES, PRINCES, CARDINALS,
AND MARTYRS OF ROMAN PERSECUTION.

By REV. JAMES SHAW.



THE TIBER, ST. PETER'S, AND ST. ANGELO.

FOR THE AUTHOR:

HITCHCOCK & WALDEN, CINCINNATI, CHICAGO, AND ST. LOUIS;
NELSON & PHILLIPS, NEW YORK AND SAN FRANCISCO;
SAMUEL ROSE, TORONTO, CANADA;
F. J. JOBSON, LONDON, WESLEYAN CONFERENCE OFFICE.

1878.

BX 1765
.S55

Entered, according to Act of Congress, in the year 1878, by

REV. JAMES SHAW,

In the Office of the Librarian of Congress, at Washington.

Entered at Stationers' Hall, London.



PREFACE.

IN the preparation of the chapters of the "Roman Conflict" the writer has been led by a way he knew not. At the close of a gracious revival in the early part of his ministry he was requested by the leading friends of his Church to deliver a series of lectures on the Book of Revelation. A course of lectures was delivered from March to midsummer on Monday mornings in the village church, where the revival commenced. The lecture was crowded to the close, many realizing the promise in Revelation i, 3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand." An extraordinary influence rested on the people, an intense desire for the reading of the Scriptures prevailed, and a number of leading Catholics, who attended first from curiosity, were powerfully converted, and left Rome for the Reformation. Some of those views delivered then have reappeared in this Book. In the conflict arising from Rome's assault on the common-schools of America the writer was requested by several editors to prepare articles on the Romish controversy. These articles appeared in the periodical press of the Methodist Episcopal

Church, were quoted by the press of other Churches extensively, and were severely criticised by the Catholic press in the West. These chapters, in a more extended form, have found a place in this work.

The remarkable changes and transitions introduced into European society by the sudden revolutions that have swept over Christendom, terminating in the battle-fields of Solferino, Sadowa, and Sedan, resulting in the fall of the temporal power of the Papacy, the unity of Germany, and the rise of Italy, demand attention. The transfer of the coming conflict from the Old World to the New awakens anxiety.

To trace the *origin, progress, and results* of the oldest monarchy that has ruled the world, the mightiest *despotism* that ever cursed it, the writer has spared no pains in labor and research among tracts, octavos, and folios from those of the ancient fathers to the latest works of the "Vatican Decrees," by Hon. W. E. Gladstone, and the "Papacy and Civil Power" by Secretary Thompson, including Fleming's "Rise and Fall," and Keith's "Signs of the Times." As prophecy foreshadowed, dogma and rite enshrined, and history embodied the workings of Romanism, so all these sources of knowledge have been used to illustrate the system.

As Romanism is peculiarly a ceremonial Church, armed with the seductive fascinations of a ritualistic system that captivates weak minds and allures weaker imaginations, so the writer has endeavored

to show the *pagan* origin and anti-Scriptural character of that *Ritual* by illustrations drawn from the classics, the great masters, and some of the most distinguished modern artists, making the work an Art Gallery, a pictorial representation of the Romish system. A large number of full-page plates in steel, wood, and colored maps illustrate the system in all its phases. A sketch of the rise and destiny of Protestant Christianity forms the closing chapters of the work.

Political and persecuting Romanism history represents as rising on the ruins of the Roman Empire, subjugating the ancient Churches by persecution, and the ten-horned kingdoms by political intrigue, dyeing her hand in the blood of millions, a hand that has never been washed, and the Syllabus and dogma of infallibility forbid even an apology or a reform. The *national* or *race type* of Romanism is variable, and to this the reader's attention is invited, as it is not generally noticed in books on Romanism. Catholic Italy, France, Spain, and Germany are building no *new* churches, planting no new colonies, founding no new empires, and cease comparatively to affect Protestant America by their emigrants or their votes, while Irish Romanists stand out almost alone as the fiery *propagandists* of Romanism throughout the world. These go wherever the Anglo-Saxon race travel, and carry with them their religion and their morals. The last of the ancient Churches subjected to Rome by English kings, by centuries of suffering

they have become more Romish than Rome, and more bitter than any followers of the Pope. The Irish famine drove millions of them to Great Britain, Australia, and America. Hence the rapid rise of Romanism in those countries. These form the basis of the Romish hierarchies in England and America, with a cardinal in each to complete the system, and embryo hierarchies shortly to be introduced in Scotland and Australia.

From the *sixth* to the *tenth* century the Irish Church was the great missionary Church of Christendom; to-day, were the Celtic Irish Scripturally converted to God, they would make the most active missionaries of the world. Church, Presbyterian, and Wesleyan agents are actively engaged in preaching to them in their native isle; but of all these the most successful are the Wesleyan Methodists, whose missionaries tell in her streets and towns, in her native language, the "story of the Cross." It was of these that the late Lady Louisa Le Poer Trench, sister of the last Archbishop of Tuam, said to the writer, "When our Church [meaning the Establishment] was almost gone to Romanism the Wesleyans saved it; and when our ministry was asleep yours awoke them. Put me down as a life-subscriber to your missions." While she lived her ladyship fulfilled her promise, but she has passed home to her reward in the skies. A donation of £20,000 (\$100,000) to the above mission would do much to purge the apostasy at its fountain head, and send upon these shores in the

future a renovated race who, instead of filling the saloons and prisons with victims, would fill the country with men of blessing and benediction. Romanists to-day enjoy more *liberty* under Protestant England and America than under any Catholic government on the face of the earth. With fairer climes and richer soil, all Central and South America invites them in, but they will not go; they prefer to live under the wings of a Protestant Christianity, which has created so much liberty and blessing for them as well as others. In 1869 Pius IX invited Protestants to his Œcumenical Council to acknowledge him infallible. Perhaps the next invitation will come from some future Bishop of Rome to his Protestant brethren to come and help him hold a great protracted meeting in St. Peter's, on the Wesley and the Moody plan of Gospel exhortations. Then shall the faith of Rome be once more spoken of throughout the world.

“Names and sects and parties fall,
But thou, O Christ, art all in all.”

JAMES SHAW.

ROSSVILLE MANSE, 1878.



CONTENTS.

II

CHAPTER V.

THE HIERARCHY AND MINISTRY OF ROME.

	PAGE
The Priesthood—Bishops, Cardinals, Conclave—Laws, Usages, Number, Extent—Authority—Unity—Election of a Pope,	156

CHAPTER VI.

THE MONASTIC ORDERS AND CELIBATE ESTABLISHMENTS.

Monks—Nuns—Confraternities—Benedictines—Franciscans—Dominicans—Number and Extent—St. Anthony's Temptations—The Nun's Lament,	165
--	-----

CHAPTER VII.

THE JESUITS.

Ignatius Loyola—Lainez—Rapid Rise and Supremacy—Intrigues in Education, Church, State, Commerce—Character,	174
--	-----

CHAPTER VIII.

THE RULE OF FAITH PERVERTED.

The Creeds and Canons of the Church Substituted—Effects,	184
--	-----

CHAPTER IX.

ANGELOLOGY AND DEMON WORSHIP.

Forbidden by the Teaching of the Scriptures and Example of the Apostles—Incident at Sea,	197
--	-----

CHAPTER X.

MARIOLATRY.

Worship of the Virgin Mary—Character and Extent,	202
--	-----

CHAPTER XI.

IMAGE WORSHIP.

Early Form of this Idolatry among the Chaldeans, Assyrians, Egyptians, Jews, Greeks, Romans, Catholics of the Middle Ages—Opposition to Image Worship—The Worship of the Bambino,	214
---	-----

CHAPTER XII.

TRANSUBSTANTIATION.

Transubstantiation—The Mass—The Host—Quotations from Macafee's Letters to O'Connell—Passion Play at Oberammergau,	225
---	-----

CHAPTER XIII.

AURICULAR CONFESSION AND PRIESTLY ABSOLUTION.

The Keys—Romance of a Married Priest—The Sicilian Sin Market, .	PAGE. 239
---	--------------

CHAPTER XIV.

PURGATORY.

Purgatory—Prayers for the Dead, Indulgences—Virgil, Dante—Tetz- zel, O'Connell, Vidal, Lacombe, the Beaupre Brothers,	249
--	-----

CHAPTER XV.

CEREMONIALS OF ROME.

Grave-yards—Churches—Warriors—Images—Crosses—Bells—Baptism— Marriage—The Dying and the Dead,	261
---	-----

CHAPTER XVI.

PILGRIMAGES AND SHRINES.

Pilgrimages and Shrines of the Miraculous, the Superstitious and the Dead—Ireland, Italy, Rome, Naples, France, La Salette, Paray le Monial— Lourdes, Lough Derg, Bartholomew Campbell,	268
---	-----

PART THIRD.

Rome the Foe of Freedom and Religion.

CHAPTER I.

THE TRANSITION FROM ROME PAGAN TO PAPAL.

The Contrast, the Transition, and Comparison—Dr. Dowling—Mos- heim—Dr. Draper—Harper's Monthly—Bishop Newton,	283
--	-----

CHAPTER II.

ROME'S SUPREMACY BASED ON ST. PETER'S PRIMACY.

The Great Debate in Rome on Peter's Primacy—Sciarelli, Ribetti, Gavazzi, Fabiani, Cipolla, Guidi—Review—Results,	294
---	-----

CHAPTER III.

ROME UNDER THE PONTIFICATE.

Annals of the Papacy in which each Pope is Mentioned from Linus to Leo XIII—Their Character Presented, and their Reign Described, with Collateral Events Noted,	307
---	-----

CHAPTER IV.

THE MORALS OF ROME.

	PAGE.
Morals of the Popes, the Clergy, People—Sabbath Breaking—Drunkenness, Gambling, Illegitimacy, Crime, Murder—The Image and Superscription of Rome Stamped on Persons, Races, Nations—Contrast between Catholicism and Protestantism—St. Hilaire, of France, and Laveleye, of Belgium,	334

CHAPTER V.

ROME DRUNK WITH THE BLOOD OF THE SAINTS.

Pesecutions in Italy, Spain, France, England, Ireland, Scotland, Holland, America,	352
--	-----

CHAPTER VI.

THE INQUISITION, ORIGIN AND EXTENT.

Origin—Court of—Tortures—Victims—Autos-da-fe in Italy, Rome, Spain, America, Mexico, Christendom,	377
---	-----

CHAPTER VII.

ROME'S SEVEN THUNDERS AND EUROPE'S SEVEN WARS.

The Wars of Philip II against Holland and England—The French Wars and the Huguenots—The Thirty Years' War—The Wars of Louis XIV—The Seven Years' Wars of Frederick the Great—The Franco-Prussian War,	391
---	-----

CHAPTER VIII.

THE VIALS OF WRATH.

First Vial in the French Revolution—Second, the Maritime Wars of the Papacy—Third, the Napoleonic Wars of Europe—Fourth, Eclipse of the Sun of the Papacy—Fifth, the Seat of the Beast, or overthrow of the Temporal Power,	406
---	-----

CHAPTER IX.

LOSSES AND GAINS OF ROMANISM.

Rome's Losses and Gains Measured by Wars and Missions, Compared and Contrasted with Protestant Missions—Dr. Butler,	429
---	-----

CHAPTER X.

CONFLICT WITH MODERN THOUGHT.

Rome's Conflict with Science, Literature, and Benevolent Societies—Copernicus, Lippershey, Galileo, Bruno, Guibord,	439
---	-----

CHAPTER XI.

ROME'S ATTACK ON THE SCHOOLS OF EUROPE AND AMERICA.

Commenced in Europe, America the Battle-ground—Her Teaching, Drive Out the Bible, Divide the Schools and School Funds, Sepa- rate the Children for Catholic Instruction—The American People a Unit Against Sectarian Schools,	PAGE. 451
--	--------------

CHAPTER XII.

THE POPE AND THE PAPACY.

The Councils—Ancient, Mediæval and Modern—The Late Œcumen- ical—Its Leading Debaters and Stormy Debates,	464
---	-----

CHAPTER XIII.

THE INFALLIBLE DECREE—ITS PROVIDENTIAL AND JUDICIAL RESULTS.

Blasphemy of the Decree, the Council, the Pope, and His Friends— The Divine Decree in Daniel vii, 26, and Its Results in the Fall of the Papacy,	480
--	-----

CHAPTER XIV.

THE VATICAN DECREES.

The Vatican Decrees in Their Bearing on Civil and Religious Liberty— Extracts from Gladstone and Wesley,	495
---	-----

CHAPTER XV.

THE COMING CONFLICT.

In Europe and America—The Disturbing Elements of Modern Society as Unclean Spirits Gone forth to gather the Nations to the Great Battle of Armageddon—Signs of the Times as Seen in Atheism, Communism, and Romanism,	504
--	-----

CHAPTER XVI.

THE FALL OF BABYLON THE GREAT

As Seen in Prophecy, Providence, History—The Scene, Circumstances, and Results—The Mourners and Their Lament,	516
--	-----

PART FOURTH.

Rome Superseded by the Reformation in the Mission of
the Church and Conversion of the World.

CHAPTER I.

	PAGE.
THE TESTIMONY OF THE CATACOMBS, THE CREEDS, AND THE OLD CATHOLICS,	531

CHAPTER II.

THE CHURCH OF THE TRUE SUCCESSION.

The Church of the True Succession Compared and Contrasted with the Claims of the Apostasy,	543
---	-----

CHAPTER III.

THE TRANSFER OF THE KINGDOM.

The Transfer of the Kingdom of the World to the People of the Saints— The Bible the Standard, Evangelical Christians the Saints—Luther and the Reformation—The Transfer Going on in Literature, Science, Religion, Commerce, Political Power, etc.,	558
--	-----

CHAPTER IV.

THE WHEELS OF PROVIDENCE AND REVOLUTIONS OF HISTORY.

The Revolution of 1688—James II and William III—The Siege of Derry and Battles of the Boyne and Aughrim—Far-reaching Results,	582
---	-----

CHAPTER V.

THE GOLDEN AGE.

The Golden Age or Millennium in Prophecy, Promise, and Poetry— Hebrew, Classic, and Christian—General Expectation and Char- acter of the Age,	593
---	-----



LIST OF ILLUSTRATIONS.

	PAGE.		PAGE.
Worship of the Pope, . . . <i>Face Title.</i>		The Virgin of Mexico,	207
The Tiber, St. Peter's, and St. Angelo, <i>Vignette.</i>		The Mater Dolorosa,	213
Dispute of St. Thomas Aquinas, <i>Face</i>	19	Ancient Image Worship, Nineveh,	215
Entry of Alexander into Babylon,	30	The Bambino,	223
Bolton Abbey in Ancient Times,	39	Celebration of the Mass, Plate I (18 scenes),	227
Symbols and Seals of Antichrist,	49	Celebration of the Mass, Plate II (17 scenes),	230
Hildebrand (Pope Gregory VII),	59	Passion Play at Oberammergau,	236
The Pope and the Cardinals (sixty portraits),	72	The Boat of Souls,	248
The Seven-headed Beast,	84	Going to Confession and Baptism,	260
The Pantheon (exterior and interior views),	96	Roman Ceremonials, from the Cradle to the Grave,	263
Romish Ceremonials (nine views),	110	Naples,	269
Ritualism and Romanism,	115	Bernadette,	277
The Twelve Cæsars,	123	The Church of Our Lady of Lourdes,	277
The Palatine, from the Aventine,	126	The Vision of Lourdes,	278
Ruins on the Campagna,	131	Grotto of Lourdes,	278
St. Peter's and the Vatican,	136	Emperor Julian Presiding at a Christian Debate,	282
The Gardens of the Villa Pamfili Doria,	139	Conversion of Constantine,	287
The Scala Regia,	143	Massacre of St. Bartholomew,	295
The Sistine Chapel,	146	Monuments of the Popes,	306
Bronze Door of the Baptistery,		Florence,	319
St. John Lateran,	148	Beatrice Cenci (steel engraving), <i>Face</i>	324
St. John Lateran,	151	Pope Leo XIII, " " " " " "	333
Borghese Gardens,	154	Mary, Queen of Scots (steel engraving), " " " " " "	342
Coronation of the Pope, etc. (nine scenes),	157	Death of Abel,	353
Mendicant Friar,	166	Noted Persecutors of the Papal Church,	357
The Temptation of St. Anthony (nine scenes),	170	Martyrdom of Latimer and Ridley,	364
First Night in a Convent,	173	Vandois Martyrs,	367
Convent of Santa Sabina,	176		
Search the Scriptures,	185		
The Annunciation,	203		

	PAGE.		PAGE.
The Persecuting Monk,	369	Procession of the Pope in St. Peter's,	465
Huss before the Council of Constance,	376	Council Celebrities,	476
The First Torture of the Inquisition,	379	Pope Pius IX,	481
An Auto-da-fe,	381	The Pope in Prison,	486
Victims of the Inquisition,	384	Reading the Dogma in the Council,	494
Death of Wolfe,	390	The Muse of Painting Looking Down on Rome,	517
✓ Versailles,	399	Ruins Around the Forum,	521
Napoleon III and his Military Cabinet,	401	The Roman Forum,	530
William I and his Military Council,	403	The Reformers, from Wickliff to Wesley,	542
The Goddess of Reason,	410	The Chained Bible,	546
St. Stephen's Cathedral, Vienna, .	423	Luther Reading the Theses, . . .	559
✓ St. Denis, France,	423	Luther before the Diet of Worms, .	567
From the Dome of St. Peter's, . .	428	The Castle of Wartburg,	570
The College De Fide Propaganda,	428	Luther's Monument at Worms, . .	573
The Prohibited Book,	438	The Angel and the Missionary, .	578
Milton's Visit to Galileo in Prison, .	442	Cromwell Dissolving the Long Parliament,	583
Rome's Attack on American Schools,	450	A Vision of the Golden Age, . . .	592





Dispute of St. Thomas Aquinas.

PART FIRST.

PAPAL ROME

Considered as the Apostasy and Antichrist of Prophecy.

CHAPTER I.

THE LITERATURE OF THE BOOK, AND THE ENGRAVINGS.

AUTHORS AND ARTISTS QUOTED AND COPIED, OTHERS CONSULTED AND READ—WRITERS PATRISTIC, MEDIÆVAL, AND MODERN, CATHOLIC AND PROTESTANT—ILLUSTRATIONS FROM THE GREAT MASTERS AND LEADING MODERN ARTISTS.

THE PATRISTIC FATHERS.

THE “Ante-Nicene Fathers,” published by Clarke of Edinburgh, and Scribner, of New York, exhibit the doctrines and usages of the Church for the first three centuries, and show the ritualistic tendencies of the times. They are essential to the right understanding of the rise of Romanism.

THE POST-NICENE FATHERS,

Greek and Latin, show the transition of the Church from the primitive purity of the early times to the Gnostic tendencies of pagan superstition and Greek philosophy. During this period, Augustine, Ambrose, Athanasius, and Chrysostom, with a host of others, stood nobly for the faith once delivered to the saints. Still the pure gold of Christian doctrine was becoming dim through the alloy of pagan superstition.

THE MEDIÆVAL WRITERS AND THEIR WORKS

May be said to embrace a period stretching from the sack of Rome and the Anglo-Saxon invasion to the invention of

printing, the rise of the Reformation, and the maritime discoveries of Marco Polo and Columbus, when all Europe awoke as from a dream.

At the head of this list of writers and their works may stand "St. Patrick and his Confessions," the "Life of Columba," and the "Epistles of Columbanus," all of which show the Scriptural doctrine of the early British Churches and their entire independence of Rome. Scarcely a trace of Popish doctrine can be found in these Churches, as "Transubstantiation," "Purgatory," "Prayers for the Dead," and the "Worship of Angels or Departed Spirits." With the Anglo-Saxon invasion came the introduction of Romish missionaries to Britain under Augustine. Then followed the overthrow of the British Churches planted by St. Patrick and Columba, and the banishment of the British to Wales.

Bede's "Ecclesiastical History" and "Anglo-Saxon Chronicle" come in here, and show the gradual unfoldings of Romanism in the British Isles. The "Six Old English Chronicles" of Ethelwerd, Asser, Geoffrey, Gildas, Nennius, and Richard of Cirencester, continue to chronicle the events of Britain in Church and State, and are essential to the student of history in those early times. Sir John Froissart's "Chronicles," and Hallam's "Middle Ages," exhibit the struggles and the conflicts of the Papacy with the civil power, both on the Continent and in the British Isles.

The Danish invasions and Norman conquests were followed by the founding of the great universities of Europe and Great Britain. The heads of these universities were nearly all from the great schools in Ireland, as those of Paris, in France; Liseaux, in Germany; St. Gall, in Switzerland, and Bobbio, in Italy. The reader on the rise of Romanism will need to read the schoolmen and philosophers of these times, among whom were Anselm, Alcuin, Thomas Aquinas, St. Bernard, Abelard, and John Scotus Erigena. Among the writers of the Middle Ages no man has done more to shape the course of the Church of Rome,

defend her doctrines, and propagate her heresies, than Thomas Aquinas, the so-called "Angelic Doctor," who advocated the burning of heretics and the establishment of the Inquisition. A celebrated painting represents him in debate and triumphing over a Franciscan doctor, a disciple of Averroes, while he was a follower of Aristotle.

The poets, preachers, and satirists of those times are as necessary to be read as the annalists and chroniclers, among whom may be mentioned, with their works, Dante, Petrarch, Palayo, Savonarola, Bonaventura, Boccaccio, and Chaucer. "Bohn's Library" gives several important works of those times, such as the "Chronicles of the Crusaders," "Giraldus Cambrensis on Ireland and Wales," Ingulf's "Chronicle of the Abbey of Croyland," continued by Peter, of Blois, "Matthew Paris's Chronicles," and that of William of Malmesbury, with the "Annals of Roger de Hoveden."

MODERN WRITERS AND THEIR WORKS,

Both for and against Romanism, start with the Reformation; for it was then that the intellect and conscience of Europe awoke, emancipated from the thrall of the dark ages, and passed out into the light and liberty of the sixteenth century. On the side of Romanism we have a long list of writers and their works from then till now, who ought to be read in order to understand their views.

THE FOLLOWING LEADING ROMISH WRITERS

Ought to be read to grasp the character of the Catholic system: Cardinal Bellarmine and other leading Jesuit writers, as Lainez Gury, Moullet, Matteo, and King Henry VIII, of England, who, for his defense of the Church, received from the infallible Pope the title of "Defender of the Faith," but proved to be a great transgressor of its laws. Bossuet's "Variations of Protestantism" had a powerful effect on French Protestants, as Milner's "End of Controversy" in later times on English and Irish Catholics. "Amicable Discussion," by Trevern, the Bishop of Aire and Strasburg,

answered by Faber's "Difficulties of Romanism," is an eloquent appeal.

Works of History unfold the system and present its tendency. Lamartine's "Girondists" and Thiers' "French Revolution" are important. Lingard's "History of England" is in the main fair and full. Histories of Ireland by Catholic writers are numerous and popular among Protestant readers, as the Abbé M'Geogahan's, Thomas Moore's, Carew's "Ecclesiastical History," and that of the late D'Arcy M'Ghee. Lectures by Cardinals Wiseman and Manning give a good presentation. Father Paul Sarpi's "History of the Council of Trent," with the "Letters of Quirinus from Rome," give a good idea of the great debates of the two last Ecumenical Councils, that of Trent and this of Rome. "The Pope and the Council," by Janus, Von Schulte's Lectures, and the histories of Doellinger, and "Legends and Fables of the Middle Ages," by the same author, are some of the most erudite works of the "Old Catholics," to which may be added the Letters, Reviews, and Lectures of Lamennais, Lacordaire, Montalembert, the eloquent Father Hyacinthe, and the Abbé Michaud.

Periodicals and Reviews present the varied phases of Romanism constantly before its readers, such as the Roman *Cattolica*, the French *Univers*, the London, Dublin, and New York *Tablets*, *The Catholic Review*, and *Brownson's Quarterly* and the *Catholic World* are strong Ultramontane papers.

Books of devotion are not numerous, as Thomas à Kempis, full of piety. "Catholic Manual," "Manual of the Sacred Heart," "Garden of the Soul," "Key to Heaven," "Sacrum Septarium," "The King's Highway, or the Catholic Church the Only Way of Salvation," "The Glories of Mary," by Ligouri; "Guide to Heaven," Butler's "Lives of the Saints," and Lives of St. Francis Xavier and St. Vincent de Paul, Roman Martyrologia and Catechisms, Syllabus and Encyclical Letters of the Pope, form the principal religious literature of the Church.

PROTESTANT WRITERS AND THEIR WORKS,

On their side of the controversy, are much more numerous than those of Rome. Luther's "Theses" on the gates of the church at Wittenberg roused all Europe. His "Captivity of Babylon" was a powerful argument; but his translation of the Bible into the German language was the greatest triumph of all. Melancthon, Calvin, Zwingle, Knox, Erasmus, with Wickliffe, Huss, and Jerome, of the preceding century, were giants in their day in the great controversy with Rome. The Stephens's, of Paris and London, did much in the publication of their beautiful Latin Testaments, one of which lies before me of the date of 1567, A. D.

Tyndale and Coverdale did much by their translations, as Latimer, Cranmer, Ridley, and Hooker by their tracts and sermons. Burnet's "Reformation" was more political in its facts than D'Aubigné's "History of the Reformation," which stands unrivaled as a work of deep research, spiritual character, and eloquent style. Professor Fisher's "Huss" and "Reformation" are excellent works. Fox's "Martyrologia," and Dr. Rule's "Brand of Dominic" and "Martyrs of the Reformation," are deep in research and profound in thought. "The Martyrs of the Tract Cause," by Dr. Hurst, show how widely the martyrs of the Reformation scattered the truth in tractates as well as folios. Sir William Temple's "History of the Irish Rebellion of 1641," lies before me, in black-letter type, of the date of 1646. To these ought to be added the great histories of Hume, Hallam, Macaulay, Robertson, Alison, Prescott, Bancroft, Motley, and Gibbon. Gibbon's history of the "Rise and Fall of the Roman Empire" is the best illustration of prophecy. Ecclesiastical histories of Eusebius, Mosheim, Milner, Neander, Robertson, Hass, and Schaff, are indispensable; and the "Creeds of Christendom," by the latter, is one of the best works on this controversy. The histories and lives of the Popes, by Bower, Ranké, and

the Tract Society of London, are able and interesting; and Russell's "Modern Europe," with Sir Walter Scott's "Life of Napoleon," are choice. "Newton on the Prophecies," and Fleming's "Rise and Fall of the Papacy," are invaluable. Withrow's "Catacombs," and Smith's "Religion of Ancient Britain," throw light on this subject. Elliott's "Delineation of Roman Catholicism" is a masterpiece of learning and research. Dr. Dowling's "History of Romanism" is one of the best and completest works we know. Dr. Barnum's "Romanism As It Is," is popular and statistical for America; so is Hughey's "Political Romanism." An excellent work is Milner's "Latin Christianity." Dr. John Cumming's "Lectures on the Apocalypse and Daniel," apart from his premillennial views, are clear and vivid. Barnes on "Daniel and the Apocalypse" makes good use of Gibbon. Bishop Wilberforce's "Lectures" on the same book are excellent. Ouseley's "Old Christianity" was a power in his day, from one of the greatest Roman controversialists that ever lived. It is still valuable "against Papal novelties." MacAfee's "Anatomy of Popery" is a powerful tractate. It is sharp and incisive. His letters to O'Connell silenced father and son. Before his powerful reasoning and sarcastic irony neither priest nor politician could stand. Faber's "Difficulties of Romanism" were written in answer to the Bishop of Aire and Strasburg, and are clear and forceful arguments. Edgar's "Variations of Romanism" is a work of great utility, eloquent, terse, and masterly. Seymour's "Mornings with the Jesuits" and "Evenings at Rome," Hare's "Walks About Rome," and Hall's "Land of the Forum and the Vatican," are full of interest and argument. Murray's "Letters to Archbishop Hughes" are trenchant, and M'Gavin's "Protestant," able, full, and varied. Mattison's "Romanism" is a well-argued tractate. But the twenty-six volumes of the *New York Christian World* are a store-house of fact, incident, and argument in this controversy, rarely equaled. *Harper's Monthly* and *Weekly* have many able and excellent articles illustrated.

These, with the "Italian Pictures," by the London Tract Society, have greatly aided the writer in his work. Gladstone's "Vatican Decrees" and Thompson's "Papacy and Civil Power" are invaluable.

THE PLATES AND THE ARTISTS

Are designed to give a *pictorial* representation of the system to the eye of the reader, so as to present more clearly the character and ceremonial of Romanism. Some of these are copies of the great masters, and some the work of distinguished modern artists.

"The Worship of the Pope" is a copy of a Jesuit painting to celebrate the dogma of infallibility, and is as remarkable for blasphemy as it is for beauty. The writer's attention was led to it by the remarks of Hon. Mr. Gladstone in his tract on the Pope's speeches. Through Dr. Vernon the writer obtained it from Rome, with several others, for the illustration of this work. The picture presents heaven and earth brought together around the Pope. In the shekinah cloud God is enthroned, with angels above him, and the Virgin Mary and St. Peter on his right and left. Below is Pope Pius IX, throned on a pedestal, while above him the Holy Ghost descends in the shape of a dove and in a stream of light. At his feet are five human figures, representing the five divisions of the globe, worshipping the Pope. One is offering him incense. No Christ is seen—antichrist takes his place. Second Thessalonians, ii, corresponds with this engraving. The dispute of St. Thomas Aquinas illustrates this chapter.

The "Map of the Ancient Nations" illustrates the first four empires. "The Entry of Alexander Into Babylon," by Le Brun, is a beautiful representation of that victorious conqueror to illustrate Chapter II. "Bolton Abbey in Ancient Times," by Landseer, illustrates the chapter on Apostasy, and "commanding to abstain from meats." "Hildebrand," Gregory VII, illustrates the chapter on Antichrist. "The Symbols and Seals of Antichrist" illustrate the chapter on the Man of Sin.

"The Pope and the Cardinals" is a beautiful engraving, obtained in Rome, of the Conclave who led the debates at the late Ecumenical Council. They are all historical personages. Some have lately died, and one, Cardinal Pecci, is now Pope Leo XIII. They illustrate St. Peter's teachers of heresy and apostasy. "The Seven-headed Beast and the Woman" is a symbol of the Papacy directing the secular and political power of the Empire. "The Pantheon," exterior and interior, was the temple of all gods, and the *Sibyls* and the *Vestal* Virgins, the prophetesses and priestesses of Ancient Rome, who foretold the future and kept the sacred fire burning on the altars. "The Twelve Cæsars," "The Forum and its Ruins," and the "Palatine from the Aventine," illustrate Rome as the cradle of Romanism. "St. Peter's and the Vatican," "The Interior and the Pope in Procession," "St. Mary Maggiore," "St. John Lateran," "The Scala Regia," and "Sistine Chapel," are finely finished engravings from the *London Art Journal*. "The Borghese Gardens," and "Gardens of the Villa Pamfilia Dorea," illustrate Rome as the city and center of ritualistic ceremonial. "St. Alban's and St. Patrick's" explain the relations of Ritualism and Romanism. The engraving of the "Pope's Inauguration" illustrates "The Hierarchy of Rome," etc. "St. Anthony's Temptations," "The Mendicant Friars," and the "First Night in a Convent," explain the Monastic orders.

"The Convent of Santa Sabina" faces the chapter on the Jesuits. "Search the Scriptures," is a Jewish scene in the Saviour's ministry, to face the chapter on the rule of faith perverted. "The Centaur Images," from Layard's Nineveh, explains the origin of image worship. "The Angelic Salutation" and "The Virgin of Mexico" relate to the chapter on Mariolatry. "The Mass," of thirty-five scenes, on two plates, and "The Passion Play" at Oberammergau, relate to the chapter on transubstantiation, etc. "The Boat of Souls," from Doré's Dante, relates to purgatory and prayers for the dead.

"The Baptism at L'Arícia," and the ceremonial engrav-

ings, explain the chapter on the ceremonies of marriage, baptism, and the dead, etc. "Bernadotte" and "Lourdes" refer to pilgrimages and shrines, etc. "Constantine's Conversion" and "Julian with the Fathers," in debate, illustrate pagan Rome in transition to Papal. "The Cities of Florence and Naples" illustrate not only the Pope's supremacy, but Rome under the pontificate; so do the engravings of "Cæsar Borgia" and the beautiful "Beatrice de Cenci." "The Death of Abel," "Huss before the Council," "Latimer and Ridley," "The Massacre in Paris," "The first Torture in the Inquisition," "The first Victim slain," and "The Auto-da-fe," illustrate the chapters of Rome's persecutions and the Inquisition. "The Emperors Napoleon and William, and their Generals," illustrate the Franco-Prussian War; "St. Denis," "St. Stephen's," and "The Goddess of Reason," the French Revolution. "Milan Cathedral," "Florence," "Naples," and "Lakes Como," and "Maggiore," illustrate the vials of wrath through the Napoleonic wars. "The Fide Propaganda" and "Dome of St. Peter's" relate to Rome's losses and gains in wars and missions. "Milton's Visit to Galileo in Prison" and "The Prohibited Book" explain Rome's conflict with science and literature. "The Steel-plate of Mary Queen of Scots" will illustrate the image and superscription of Rome on her votaries—how she perverts beauty, talent, wealth to weakness and misfortune. "Rome's Attack on the Public-schools" is one of Nast's best from *Harper's Weekly*, to explain a chapter of the same title. "Pius IX," from the *London Art Journal*, is a fine engraving to face the chapter on the councils, the popes, and the Papacy; also, "The Pope in Procession," "Council Celebrities" present Cardinals M'Closkey and Manning, Father Beckx, Strossmayer, etc. "The Reading the Dogma of Infallibility" relates to the late Ecumenical Council. "The Pope in Prison" is a gem of beauty, and was sent to the writer, for this work, by Professor Anet, of Brussels, Belgium—see Chapter on "Infallible Decree." "The Muse of Painting" looking down on Rome from the Vatican

is an engraving of great beauty, illustrating the fall of Babylon.

"Constantinople, the Golden Horn," "The Fortresses of the Bosphorus," and the "Sultan," illustrate the chapters on Mohammedanism and the cross and crescent struggle. "The Chained Bible," "The *Theses* at Wittenberg," and "Luther at the Diet of Worms" illustrate Luther and the Reformation. The last two are fine engravings by Labouchere, of France—"The Apocalyptic Angel" and "The Missionary"—present the missionary age of the Church in connection with Protestant Christianity. Other engravings not mentioned here will explain themselves in connection with the place they stand in the book, such as the death of Wolfe, and Cromwell and the Long Parliament.





Entry of Alexander into Babylon.

CHAPTER II.

ROMANISM IN PROPHECY.

THE LITTLE HORN AND PRIEST KING OF DANIEL AS RELATED TO THE
RULING POWERS OF THE WORLD.

ALL candid inquirers after truth, the student of prophecy, and the reader of history are led to inquire, "If the leading nations of ancient and modern times have been made the subjects of prophecy, why not the Papacy, that has acted a more conspicuous part than they all in the history of the world?" The prophecies of Daniel, Peter, Paul, and John answer this question and meet this want. For the Spirit of God, who moved holy men of old to "speak beforehand of the sufferings of Christ and the glory that should follow," has also minutely described the rise and fall of nations, and the character and doom of the Papacy.

More than two thousand years ago Daniel, in vision, saw the leading events of time to the end of the world. The succession of the world's powers, the reign of the Papacy, and the kingdom of the Messiah passed before him in panoramic scenes. In the seventh and eleventh chapters of his prophecy the Papacy is especially delineated. In the first of these, three visions unfold the whole drama of events connected with it. In the seventh chapter, from the first to the seventh verses, the first vision presents us with three beasts, which represent as many ruling powers. The first beast was like a lion with the wings of an eagle and the feet of man. This symbolized the Chaldean or Assyrian Empire. The second beast was like a bear with three ribs in its mouth. This represented the Medo-Persian Empire. The third beast was like a leopard with four heads upon its body and four wings upon its back. This represented the

Macedonian Empire of Alexander, divided into four parts by his surviving generals. In this interpretation almost all critics, ancient and modern, agree.

In a second or night vision, verses seven to nine, the prophet saw a *fourth* beast rise, "dreadful and terrible, and strong exceedingly, with teeth of iron, nails of brass, and a head with ten horns." This beast was diverse from the others. It devoured, brake in pieces, and stamped the residue with its feet. What it could not eat it destroyed by stamping it to the earth. From the head arose ten horns, and among the ten a little horn, before which three of the ten fell. What is this beast? who are those horns? and who the little horn from among the ten? have been questions answered in different ways by different men. Some have supposed the fourth beast the kingdoms of the Seleucidæ and Lagadæ in Syria and Egypt, the fragmentary parts of Alexander's empire; and the little horn, as a consequence, Antiochus Epiphanes, the mere mention of which might provoke a smile or induce contempt. The Syrian and Egyptian kingdoms of Alexander's generals, instead of devouring the whole earth, devoured each other, and wasted away. Besides, the ten-horn kingdoms could never be found among them by any critic or historian that ever lived. Modern writers in the Romish Church, afraid of the application of the little horn to the Papacy, have rather taken up the latter view, and oscillated between Antiochus in the past and antichrist in the future, and have bewildered themselves in the mazes of prophecy. While the interpretation of the angel to Daniel, Greek and Roman writers, the ancient fathers, and Mediæval Popes, with Protestant commentators, all agree that the Roman Empire and antichrist are the subject of this vision. The angel's interpretation to the prophet is that the fourth beast is the fourth kingdom that shall devour the whole earth, and the ten horns are as many kingdoms, that shall rise on the ruins of that, and the little horn shall subdue three of the ten. (Verses 23-26.) To this agree Nebuchadnezzar's image

with ten toes, and John's apocalyptic beast with ten horns. (Dan. ii; Rev. xiii.) Dionysius of Halicarnassus, a Greek writer in the age of Augustus, confirms this view by saying that "the Roman Empire rose on the ruins of the Macedonian, as the Macedonian did on the Persian." Josephus and Jerome refer to the same order and connection. The rising of ten horns on the head of the fourth beast or Roman Empire, instead of the third or Grecian, cuts off forever the application of the prophecy to the kingdom of Syria, or to Antiochus, the Syrian king. Macchiavelli, a Romish writer and a celebrated diplomat, identifies the ten horns with the ten kingdoms into which the Roman Empire was divided. He has been followed by Calmet, Beranguad, Bossuet, and Dupin, all leading writers of the Romish Church. Bishop Newton's enumeration of the ten-horn kingdoms, while differing somewhat from Macchiavelli and others, comports best with the traits of prophecy and the facts of history. It is as follows: 1. The Senate of Rome; 2. the Greeks in Ravenna; 3. the Lombards in Lombardy; 4. the Huns in Hungary; 5. the Allemains in Germany; 6. the Franks in France; 7. the Burgundians in Burgundy; 8. the Goths in Spain; 9. the Britons in Britain; and, 10. the Saxons in England.

Having discovered the empire of the fourth beast and the kingdom of the ten horns, we proceed to ascertain the character and application of the little horn. In this examination we shall be greatly assisted by the ancient fathers and canonized saints of the Church of Rome. Of such importance was the subject in the mind of the Spirit that the vision of the little horn is twice repeated, and presented the last time in the most sublime imagery ever expressed in human language.

The thrones of assize or judgment were set, and in the midst and above these was the throne of God, which looked like fiery flames, and its wheels of fire. Upon it sat the Ancient of Days, whose garment was white like snow, his hair like wool, and his eyes as a flame of fire. A fiery stream

issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. (Dan. vii, 9, 10.) The prophet beheld until he saw the beast slain, and its body destroyed by the devouring flame. In a subsequent night vision he saw "the Son of Man come to the Ancient of Days, and there was given to him dominion and glory and a kingdom, that all people, nations, and languages should obey him. His dominion is an everlasting dominion that shall not pass away, and his kingdom that which shall not be destroyed."

The effect of this vision on the prophet was such that he was grieved in spirit and troubled in mind, and turned to the angel with anxiety to know the meaning of this symbol.

The interpretation of the angel met the anxiety of the prophet, and unfolded to his understanding the meaning of the symbol and the character of the power represented. It rose from the head of the beast with the other ten horns, thus having the same origin and connection with them, rising from the Roman and not from the Grecian kingdom. It was to be a kingly power as the other ten, having regal pomp and royal claims. No king or emperor aspired to higher honors or superior sovereignty than the Popes from Gregory VII to Pius IX. The fact is that some of them compelled royal hands to hold the stirrup of the steed they rode, laid kingdoms under interdict and kings under anathema, while their subjects were absolved from allegiance to their sovereigns. As the little horn rose in power, three of the ten fell before it, and were plucked up by the roots. As three of these horns were in Italy around the bishopric of the Pope, it is one of the most noted facts in history that the Senate of Rome, the exarchate of Ravenna, and the kingdom of the Lombards fell before him. Their power was transferred and their estates given to the successor of St. Peter, and for centuries have formed the ecclesiastical States of the Church.

The symbolic horn had eyes and mouth, speaking great things, denoting the cunning craft and vigilance of the Papacy, its ambitious claims and blasphemous decrees. Its pride and arrogance were to be not only directed against men, but also against the Most High God, aspiring to his honor, assume the name of Deity, the office of his Son, and the place of his person in dispensing salvation to the Church.

The symbolic horn was also to be an ecclesiastical power, a legislature in the Church, changing and fixing the anniversaries of the incarnation and crucifixion, appointing feasts, fasts, and saint's days for almost all the days in the calendar, and making them more solemn and sacred than the Sabbath of God, which was of divine appointment. Perhaps there is nothing for which the Papacy is more remarkable than for its law-making power, as given in decrees, decretals, and dogmas, from the dogma of transubstantiation to that of infallibility.

It was also a persecuting power, to "make war against the saints, and wear out the holy ones of God." We know of no power since the fall of the Roman Empire that made war against the saints but the Papacy—at least within the bounds of the Western Empire. For centuries there was scarcely a war in Europe that it was not at the bottom of and inseparably connected with. Take what history you please, and of what nation you choose, it is the same everywhere and all the time.

What was it that instigated the Thirty Years' War in Europe but the Papacy? Who caused the Bartholomew massacre in France, and that of 1641 in Ireland? On the 23d of October, 1641, the priests proclaimed a religious war in Ireland, and the Pope caused the "Te Deum" to be sung in Rome, and a medal struck to commemorate the French Massacre. Who caused the martyrs Huss and Jerome to be burned at Constance, Savonarola at Florence, and Cranmer, Ridley, and Latimer, and a host of others, in England? Who turned the Palatinate of the Rhine and the Netherlands into fields of blood but Rome Papal?

Who laid waste the plains of Piedmont, the valleys of Southern France, driving the Vaudois to the Alpine heights, burning them in caves, or leaving their bones to bleach on the mountain sides of Italy and France? Who was it that blessed the Invincible Armada that was to crush Protestant England, or the Inquisition that was to burn and torture heretics, but the Popes?

“War with the saints” was the work of the Popes, “to wear them out” the mission of the Papacy! There was scarcely one of the seven-horned kingdoms left with whom she had not concordats made, the sole object of which was to crush the remaining spirit of liberty; to punish, persecute, torture, and burn heretics, and wear out the saints of God with continual warfare. There has scarcely been a war in Europe, from the sack of Rome to the siege of Paris, in which the Papacy has not played its part; nor one in the colonial possessions of Catholic France, Spain, and Portugal, in which the priests have not had their share. Rome is drunk with the blood of the martyrs of Jesus. The blood of sixty millions slain in her wars and persecutions are in her skirts!

That such a power as the Papacy was universally expected in the early Christian Church, and described by the ancient fathers as the antichrist, we have abundant proof. Irenæus in the second century said, that “Antichrist was to rise among the ten horns of the last kingdom of which Daniel prophesied, that he was the ‘son of perdition’ described by Paul, and the ‘wicked one’ foretold by John.”

Saint Cyril, of Jerusalem, said in the fourth century, “We teach these things not of our own invention, but having learned them out of the divine Scriptures, and especially out of the prophecy of Daniel. The fourth beast shall be the fourth kingdom upon earth, which shall exceed all the kingdoms. But that this is the empire of the Romans ecclesiastical interpreters have delivered. Its ten horns are ten kingdoms that shall arise, and after them shall arise another king, who shall exceed in wickedness all that

went before him, . . . and he shall speak with words against the Most High."

Jerome refuting the application of the prophecy to Antiochus, said, "Therefore let us say what all ecclesiastical writers have delivered, that in the latter days, when the empire of the Romans shall be destroyed, there will be ten kings who shall divide it between them, and an eleventh shall arise, a little king, who shall subdue three of the ten kings, and the other seven shall submit their neck to the conqueror."

It is remarkable that these are not only the personal testimony of those writers at the time, but of all ecclesiastical writers of that age. To the same effect are the opinions of Theodoret and Augustine.

Thus, O Rome, would we take the light of prophecy, the facts of history, and the testimony of canonized saints of your own Church, and concentrate the rays around your system, until, in the blaze of that light, the men of the nineteenth century behold the Papacy and its living head, and say, as Nathan said to David, "THOU ART THE MAN." "What an amazing prophecy is this, comprehending so many various events, and extending through so many successive ages! . . . What a proof of a Divine Providence and of a divine revelation! For who could thus declare the things that shall be, with their times and seasons, but He only who hath them in his power, whose dominion is over all, and whose kingdom endureth from generation to generation."

CHAPTER III.

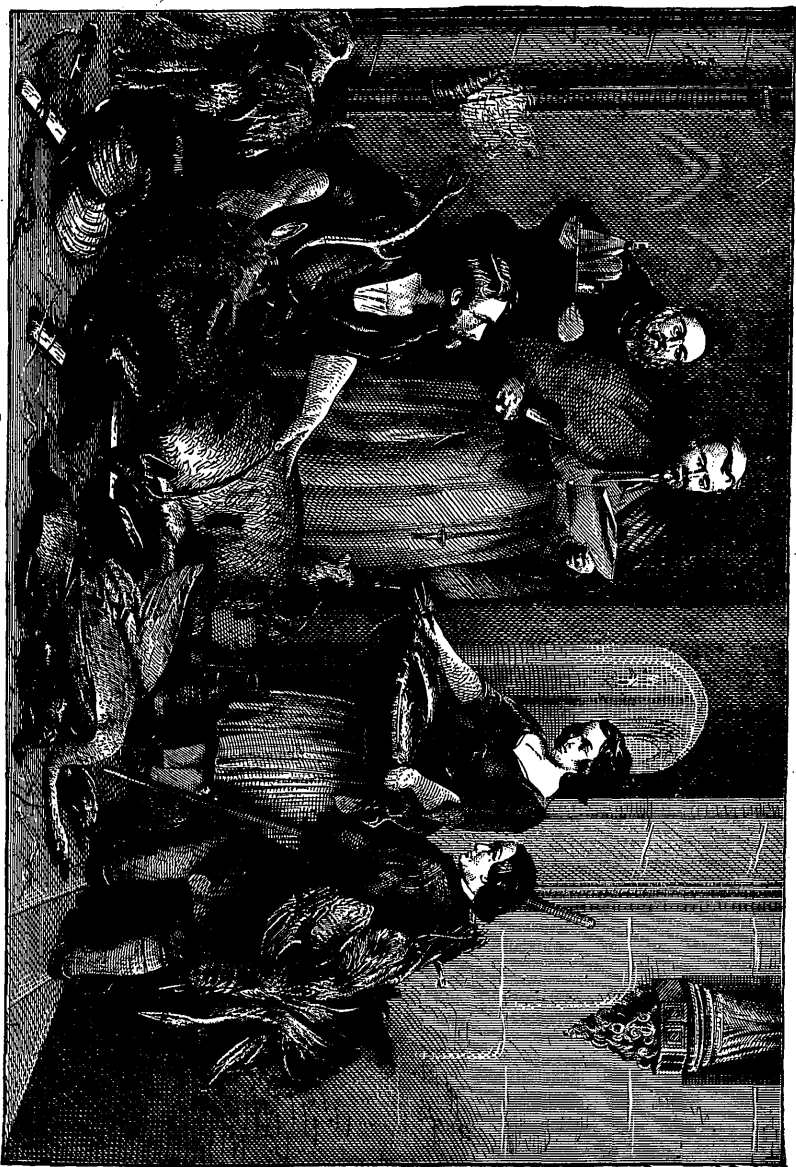
THE APOSTASIA, OR FALLING AWAY.

FORETOLD BY ST. PAUL IN 2 THESS. II, AND I TIM. IV, 1-4—THE DEPARTURE—THE DEMON WORSHIP—CELIBACY—FASTING, ETC.

FROM the Old Testament prophecies of the Papacy we pass on to the New Testament predictions, which appear remarkably striking and distinct, so that he that runs may read. The parabolic teachings of Christ, especially those unfolding the character of his kingdom on earth, and his prophecy of the fall of Jerusalem, the judgment on the Jews, and the declensions among his disciples, are minutely described by One whose omniscient eyes look through the ages from the commencement of these calamities to their close at his second advent.

In these predictions we see the germs of the apostasy springing up as tares among the wheat, and as sown by an enemy, while the ministerial husbandmen slept. The promise of the Saviour to his apostles that he should go to the Father and send them another Comforter, even Him, the Spirit of truth, who would lead them into all truth, and show them things to come, was verified in the gift of the Holy Ghost, and the subsequent complete revelations made to them by that one Spirit, "who divideth to every man severally as he will."

The apostasy in the Christian Church was to the Apostle Paul the subject of special revelation by the Holy Ghost. "Now the Spirit speaketh expressly." Never was "the burden of the Lord" more deeply impressed on the ancient prophets than was this burden laid upon the apostles of the New Testament. They appear never to lose sight of it, hence the importance of the revelation as coming direct



Bolton Abbey in Ancient Times.



from the Spirit, as the source of all light and the fountain of all knowledge.

The time or age of the world in which this apostasy was to unfold is also marked out as "the latter time," the last age of the world, the last dispensation of mercy between the first and second advents of Christ, the greatest, the longest, and the largest of all the apostasies that should come. Referring to the second advent of Christ, the apostle is explicit in saying "that that day shall not come except there come a falling away first." So sure, then, as they expected the Savior to come again, so sure would they look for the apostasy first to take place.

And still it was not far off, for even already was it at work in the germ seed, as the leaven working in the lump. "The mystery of iniquity doth already work."

It is characterized as a "falling away," in 2 Thess. ii, 3, and a "departure from the faith," 1 Tim. iv, 1. Both expressions describe the same event, one explains the other. The first throws light upon the second, the second reflects it back on the first. The embryo apostasy was budding into life and blossoming for a harvest of woe. It had already taken on shape, and was working into an organized system. The Phariseism of the Jews, the philosophy of the Greeks, the paganism of Rome, and the gnosticism of the Manicheans, were waiting to clothe themselves in the garb of Christianity, and in its name unfold such a system of iniquity as the world never saw. Not as the Tree of Life, but as the Upas tree of death! It was not to be a revolt from without, but from within the Church; not from open enemies, but from secret foes; not from professed unbelievers, but from professing Christians.

They were to depart from the true faith and worship of God by worshipping saints and angels. To depart from their allegiance to Christ by the substitution of antichrist as Christ's vicar on earth. To negative the intercession of Christ by the intercession of angels; the blood of Christ by the fires of purgatory; the spiritual body of Christ by a

wafer-god; the anointing of the Spirit on the soul for the anointing of oil on the body; the creed of Pope Pius IV was to subvert the ancient creed of the Apostles. No intelligent mind can believe the one and believe the other. One is the embodiment of apostolic doctrine, the other the teaching of ancient paganism. They do not coalesce; they will not mingle. One is the fly in the pot of ointment. The commands of the Church of Rome render abortive the commandments of God.

This apostasy originated by giving heed to seducing spirits, or spirits of error. When Paul was in prison at Rome, years after he wrote the above, and but a short time before his martyrdom, he wrote to Timothy to preach the Word in season and out of season, for the time would "come when they would not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. iv, 3, 4.)

Whenever men turn away from the truth, they turn to error. Refusing to believe the truth, they believe a lie. Ceasing to trust in God, they trust in men. Turning from the true teachers, they go over to the false, as the corrupt propensities of the heart lead. Loosing from the center of moral gravity, they wander off like lost stars in the blackness of darkness. Forsaking the fountain of living waters, they hew to themselves cisterns that are broken and can hold no water. The "seducing spirits" of this prophecy are human teachers under Satanic influence, leading the spouse of Christ astray.

As the Scribes and Pharisees sat in Moses's seat, perverting the mind and preparing the nation to reject its own Messiah, so these false teachers, seated in the apostolic chair, by teaching for doctrines the commandments of men, have led thousands astray and prepared the way for the coming of antichrist.

An indelible mark of this apostasy is the "doctrines of demons" or demonia, that is, the worship of departed hu-

man spirits and guardian angels. The worship of demon spirits was every-where prevalent in paganism, both in the Greek and Roman mythology, whose favor was propitiated, and to whom prayers were offered. Socrates, Plato, and Cicero speak of their demon guardians. Homer, Hesiod, and Virgil sing of them. Temples and shrines were dedicated to their service. The same temples and shrines are now dedicated to the departed spirits of Rome; Papal prayers are offered to them, and their intercessions invoked. But in another place will this subject be more fully brought out.

"Speaking lies in hypocrisy, having their conscience seared with a hot iron," is another mark of this apostasy, and points out the method by which it was to be consummated.

First, the teachers are men of seared conscience, whose moral consciousness was not only blunted past feeling, but seared like the living flesh, whose surface is burned over by the branding iron, until all sensation and feeling are gone. So the consciences of these teachers; their moral sensibilities are hardened by the repetition and deceitfulness of sin, and are thus prepared to become the teachers of lies. Lies in commerce and trade, lies in science and philosophy, lies in history and politics are all bad, fearfully bad in their nature; but lies in morality and religion are the worst of all. Those affect the outward circumstances of life, these the inward; those the transient things of time, these the realities of eternity. Those affect man's relation to his fellow-man, but these his relation to God. Those threaten the basis of his prosperity here, but these shake the foundation of his hopes hereafter. Subverting the pillars of truth on which man's faith rested, the Rock of Ages, he builds upon the sand, until the rains descend, the storm beats, and the floods come and sweep the deceiver and deceived away—the blind leading the blind, until both fall into the ditch.

But this is done in "hypocrisy," under the garb and in

the name of true religion, by men professing godliness, by men seated in the apostolic chair, claiming to be in the apostolic succession, like the chief priests and scribes who sat in the seat of Moses, and in his name put forth their own spurious teachings, deceiving the people, who "turn away their ears from the truth unto fables."

From the tenth to the sixteenth century Rome was the teacher of Europe; nations sat at her feet. Those were the times when lying wonders increased. The history of those times is so fraught with falsehood that even now our best historians find it difficult to separate the truth from falsehood, the wheat from the chaff, the foundation-stones of the temple of truth from this rubbish of lies.

"Forbidding to marry." It is interesting to see, as the clear light of this prophecy flashes full on the face of the Papacy, how she winces and evades the gaze of an observing world,—boldly asserting that the prophecy does not refer to her, but to "ancient heretics;" forgetting that the prophecy does not refer to the ancient heretics, but to the false teachers of the latter times.

Monkery or celibacy is an ancient institution of pagan origin and Egyptian custom. The worshipers of Osiris, Orus, Isis had their monks and nuns. From these it passed over to the Greeks and Romans. The temples of Jupiter and Juno, of Minerva and Diana, had their unmarried priests and vestal virgins; so had those of Baal and Baalim. Thousands of these, while in attendance on the service of the gods and goddesses, were prostituted to the vilest vices. Is it not true that the monkery of Rome Papal is more licentious than that of Rome pagan? The former will compare unfavorably with the latter. The occasional revelations of the confessional, the monastery, and the nunnery have presented enormous statistics of vice according to the statements of Romish writers. The unwritten history will present an appalling record before an assembled universe, when God shall bring to light the hidden things of darkness.

If the continuance of war, and the sudden revolutions

that sweep over Romish nations, uprooting these institutions, reveal the relics of sin and shame, what must their hidden history be? As these institutions are exempt from all examination and legislation from without, they consequently become the pent-up sources of vice, occasionally vomiting forth their own shame.

Not long since the Rev. Mr. White, of America, after escaping death from Catholic mobs, was arrested by Romanists, and brought before the authorities, for using obscene language in his lecture on Romanism. The lecturer proved before judge and jury that the language used was simply quotations from Catholic writers, especially from "Dens's Theology," as given by that writer for the priests in the confessional. The lecturer had to be dismissed. The Romish authorities had made a mistake; if it were wrong for him to quote their books, it was wrong for them to write them.

Notwithstanding this prevalence of vice in those places, we do not believe that every confessor, monk, or nun is a victim of vice, or every establishment belonging to them a scene of infamy. We believe there are some pious persons there, to whom the Lord says, "Come out of her, my people."

The first benediction God pronounced on man was in the Garden of Eden when the first woman stood by his side, and God united them in holy matrimony. This benediction Rome has turned into an anathema upon thousands of her children, ministry, and members of her societies. She has thus made war on the laws of God, the institution of heaven, and the rights of man and woman.

In vain she evades the charge of apostasy by stating she has raised the institution into a sacrament, forgetting that she elsewhere teaches that the sacrament is a channel of grace to the soul to save it. If this sacrament, then, conveys saving grace to the married, what becomes of the unmarried, who are cut off from this sacrament? Thus she stands before the gaze of the universe as the only Church with this brand of the apostasy upon her.

"And commanding to abstain from meats, which God had created to be received with thanksgiving of them that believe and know the truth." The apology of Rome for this brand of apostasy is like the last. Finding that it will not apply to any Church of modern times but her own, she turns it over to the "ancient heretics" again, only to be met by the similar reply, that the apostle is not writing of "ancient heretics," but of heretics of the "*latter times*."

For the last thousand years we look in vain for any Church to fill up the measure of this prophecy but Rome, who prohibits the use of certain meats on certain days of the week and certain seasons of the year, and pronouncing anathemas upon those who disobey. Notwithstanding the statement of the apostle above, that meats are the creation and gifts of God to his people, to be received with thanksgiving when consecrated by prayer, these false teachers denounce as unholy what God has made holy, as vile what God has given as a gift, as filthy what God has pronounced "*good*."

Where shall we find the fulfillment of this prophecy and the mark of this apostasy but on the brow of that people scattered over the earth from the Pope's palace to the peasant's hut?

According to her laws you may eat the fattest fish, the strongest food, eggs, viands, and without breaking the fast; but if you taste the poorest soup you commit mortal sin!

Mons. Blot opens his sermon on "Lenten Fare" in one of our American magazines thus, for the Lent of 1873 (*Harper's Bazar*, March 15, 1873):

"The abundance and variety of fish, vegetables, fruits, etc., will suffice to please the most fastidious epicure. As we shall hereafter show, Lenten dinners of several courses, with soups and sauces, as well as *entrées* and *rotes*, can be readily arranged."

Here follows his bill of fare for the Lenten season:

BILL OF FARE.

BREAKFAST.

"Pickled Onions, Olives, Omelet, Fines-herbes, Smoked Salmon, Potatoes Lyonnaise, Cheese, Compote of Grapes, Bananas.

LUNCH.

"Sardines, Pickled Oranges, Fried Oysters, Stewed Prunes, Strawberries.

DINNER.

"Green Turtle Soup, Pickled Carrots, Piccalilli, Placee au Beurre Noir, Perch, Tomato Sauce, Fried Mulletts, Mashed Potatoes, Sweet Corn, Omelet Soufflee, Cheese, Savarin Cake, Compote of Oranges, Pine-apples, Nuts.

SUPPER.

"Pickled Citrons, Broiled White Fish, Caper Sauce, Cranberry Jelly, Oranges."

And this for an epicurean salad for Lent for teetotalers:

"This is a most excellent dish for breakfast or lunch or even for an early supper. It is composed of ten or twelve potatoes, two white onions, half a pint of claret, one pint of madeira, two or three truffles, two lemons, parsley, oil, vinegar, and other seasonings."

Landseer's "Bolton Abbey" in the ancient times shows how monks then fasted, as well as now.

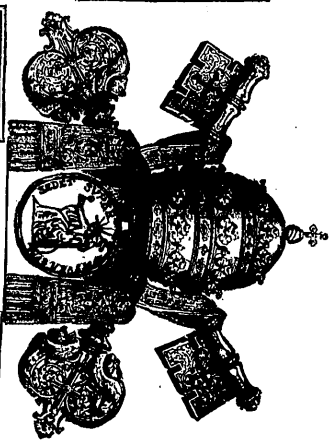
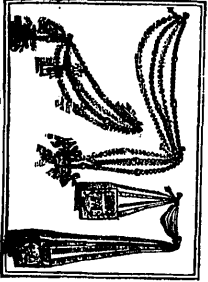
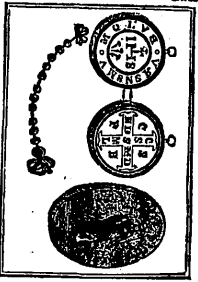
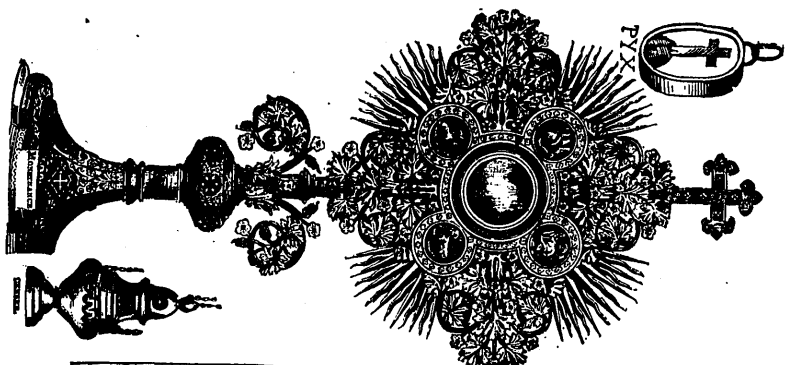
CHAPTER IV.

THE ANTICHRIST OF PROPHECY.

PREHISTORIC AND POSTHISTORIC ANTICHRISTS, NIMROD, PHARAOH, NEBU-
CHADNEZZAR, ALEXANDER, ANTIOCHUS—THE ROMAN ANTICHRIST, HIL-
DEBRAND—MACAFEE'S TWELVE SIGNS.

THE fact of the existence of genuine coin supposes the possibility of the spurious and counterfeit. There have been antichrists that preceded the coming of Christ, and some that followed. It is probable that perverted views of the coming of Christ have had much to do with the origin of idolatry, the founding of kingdoms of tyranny and the despotic sway of tyrants, such as Nimrod, who was a "mighty hunter before the Lord."

The divine titles and claims of the kings of Egypt must have had such a basis, as fostered by the Egyptian priesthood. The promise of a Divine Son was among all the primitive nations, as yet, restricted to no one family. But when Abraham was called to be the father of many nations he was also made the progenitor of the Messiah, and the promise of a Divine Son was restricted to his family and race; hence they became the Messianic people. It was partly for this they suffered in Egypt, for Moses "esteemed the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward; for he endured as seeing Him who is invisible." It was upon such an expectation of a Divine Son that Nebuchadnezzar based his claims to divine honors, and was the cause of the worship of the golden image which he dedicated. But these claims were frustrated by the resistance of the Hebrew martyrs and the appearance of a fourth person like unto the Son of God with them in the fiery fur-



Symbols and Seals of Antichrist.

Romish Commemorative Medal of the Massacre of St. Bartholomew, Paris.



nace. The Chaldean monarch at once renounced his claims, and proclaimed the worship of Jehovah, the God of the Hebrew martyrs.

Alexander the Great must have had a similar idea, or he never would have marched through the deserts with fifty thousand men to the Temple of Jupiter Ammon to receive divine honors from the priesthood. Antiochus Epiphanes was a prehistoric antichrist, and considered by many as the type of him in whom all the elements of the future antichrist were to meet. It is probable that his design was to crush the expectation of the Messiah from among the Jews and transfer it to himself.

The promise of a Divine Son and a glorious Conqueror being under discussion in the Roman Senate, was held forth by one of the speakers as the hope of the Roman people, when another reminded the orator that the Divine Deliverer was to come of the Jewish race, not of the Roman people, as the sacred books declared.

To subvert the doctrine of the true Messiah, the plan of Satan appears to have been *threefold*: to daze the Jewish mind by hallucinations of an earthly glory in their expectations of the Messiah, so that they might not know him when he came; to raise up false Messiahs among themselves, with counter claims when disappointed in the first; and to raise up a *substitutional* Christ, the *antichrist* among the Christians when the Jews should have been cast away.

The final antichrist was not to be an opposition Christ as Nimrod, Nebuchadnezzar, Alexander, Antiochus, or Barchochebus, but a *substitutional* Christ, as the word *anti* indicates, and in this way the greatest opposition would culminate in such a person against the kingdom and person of Christ. This view is seen in the character of the little horn of Daniel and the man of sin of St. Paul. Hence the real antichrist was not to be a Jew, but a Gentile; was not to be an atheist, but a Christian teacher; was not to be a single person, but a succession of men. It was not *probable*, after the destruction of Jerusalem and the scattering of the Messianic

people, that another Christ would arise. It was *not possible* that any other Christ could prove his claims to the Messiahship among them, as their tribal and genealogical relations were destroyed by the destruction of the system, the Temple, and the city. The final antichrist is represented as sitting in the Temple of God. But this could not have been the Jewish Temple which was destroyed. The prophecy of Daniel in the seventh and eleventh chapters of his prophecy show that the final antichrist was not a Jew but a *Roman*.* The same holds true in reference to the fact that he would not be an infidel or *atheist*; for how could he sit in the Temple of God, showing himself as God, if he did not believe in God?

The Christian Church only could form a theater for such a display, and the apostasy foretold by the apostles would form the state and elements out of which he would arise and appear. The Temple of God, where he was to sit and reign, could not have been the Jewish Temple already destroyed, but the Christian Church already existing, and to a large extent in the apostasy. This *antichrist* is not a single person having all the elements of opposition in him like Antiochus, but a succession of men at the head of the apostasy. Daniel's little horn and Roman king were not an individual, but a succession of individuals, an ecclesiastical and political *power*. This is evident from the language of St. Paul in 2 Thes. xi, where he describes the true antichrist. "He that *letteth* is not an *individual*, but a succession of persons; namely, the Roman emperors, the heads of a corporate society, corresponding in many respects with their successors, the Roman Pontiffs. And as he that letteth is a public person, or series of persons, so is he that sitteth also. St. John in the apocalypse speaks of a *woman* in the wilderness and of the woman sitting on the beast. In neither case does the word woman signify an individual, but it means a Church. And as woman signifies a personified

* Dan. vii, 21; xi, 36, 37.

society in St. John, so does man in St. Paul. And, let us add, a Christian society is meant by both the apostles."* The same might be said of the beast and the false prophet, the one referring to the political, the other to the ecclesiastical, power of Rome. The reader is referred for further views on this subject to the chapter on "The Man of Sin." We close with the late Rev. Daniel Macafee's "Twelve Signs of Antichrist," all of which center in Hildebrand, Gregory VII, and his successors.

"Gregory the Great is said to have pronounced the succession of Popes to be the great antichrist of Scriptures, because they proclaimed themselves universal bishops. If he was infallible, they were wrong; if they were infallible, he was wrong. Let us do justice, then, to both parties, and see who is the real infallible. I apprehend it is Gregory, and now proceed to the proof: If Pío Nono be an innocent, religious old man, and a follower of Christ, he demands our sympathy. If, on the other hand, he is a link in the antichristian chain, a joint in the beast's tail, or a last ring in the horn, while we pity the man, we can not but rejoice in his downfall. No Pope can be viewed separate from the system, and if the succession of Popes be the antichrist, the whole system must be antichristian. The term *anti* has two significations, which must be noted. 1. It signifies for or instead, and denotes deputyship or substitution. 2. It means *against*, denoting enmity or opposition. The Pope is antichrist, because he uses power or authority over or against Christ, and hence is his greatest enemy; or he puts himself in Christ's place, exalts himself, and opposes all that is called God; hence he is the man of sin. The notion of substitution runs through the whole of Popery, and forms the grand key to open up all its mysteries. Christ, though present every-where, is shifted aside by the system, and is thus derided, degraded, and trampled upon.

"1. *Christ's Person.* '*Hoc est corpus meum,*' 'this is my

● * Bishop Wilberforce.

body,' saith the priest. *Instantly* a change is made, and his divinity is destroyed by turning it into bread. The wafer is made a god, and Christ is degraded, denied, and set aside in the form of a piece of bread that may be lost, stolen, burned, or eaten by vermin. Antichrist, therefore, is on every altar, and worshiped at every mass. Consider

"2. *Christ's Birth.* He was conceived of the Holy Ghost, born of the Virgin Mary, born in Bethlehem of Judea, and being born King of the Jews was worshiped by the wise men. The wafer, however, was never thus conceived, never thus born, never even grew in Bethlehem, and never was worshiped as King of the Jews; and yet it is substituted for all this,—the substitution of one thing for, or instead of, another, and hence the wafer is not Christ, but antichrist.

"3. *On Christ's Life.* He came meek and lowly; the Pope appears in pride, pomp, and state. He instructed his disciples; the Pope keeps them in ignorance. He refused Satan's offers of worldly glory; the Pope accepted of it as a godsend. Christ drove the traders out of the temple; the Pope brought them in. He washed his disciples' feet; the Pope made emperors kiss his toe. Christ paid tribute-money; the Pope demands it in what he calls Peter's pence. Christ was betrayed and sold for thirty pieces of silver; the Pope has made millions by Latin masses and the sale of wafer gods.

"4. *Christ's Attributes.* He is omniscient, omnipresent, omnipotent, merciful, good, and true. These are attributed to angels and departed spirits. Ten millions pray to the Virgin Mary all at once in Europe; ten millions in Asia, ten in Africa, and ten in America. This implies that she is present every-where, sees and hears all, and is willing and able to help all. Granting that she moves with such velocity, then she has no time to stop and hear any one. Where is common sense? Is not Christ robbed of his peculiar glory by this system, and is not the robber antichrist?

"5. *Christ's Titles.* The Pope claims the chief ones. He

is called God on Earth, our Lord God the Pope, Lamb of God, Papa or Father, Head of the Church, Vicegerent of God, His Holiness, because Christ is the Holy One, and Universal Bishop, because Christ is the Shepherd and Bishop of souls. Let the reader fancy Leo X, who was an infidel, and Paul III, who was an incestuous murderer, adorned with these titles, and antichrist will appear in the lurid light of their master.

“6. *Christ's Offices.* He was Prophet, revealing the will of God; so was the Pope Pius IV, who added thirteen articles, all his, to the Apostles' Creed. He was a Priest presenting one offering; antichrist is a priest presenting tens of thousands at the same time, and yet calling it his one offering. He was a King, who must reign until he puts all enemies under his feet; antichrist is another, that wishes to trample His system down, and reign over all nations. The Pope must fall, and his reign come to an end.

“7. *Christ's Spirit.* The Pope set him completely aside; the Pope substitutes for his conviction what is called contrition; for his regeneration, water baptism; and for his full satisfaction, purgatory. Thus in experimental religion there is the priest's pardon for Christ's, confession to a man for confession to God, penance for repentance, the assurance of the priest for the testimony of the Spirit, obedience to the Church, *alias* the clergy, for obedience to God, and the expectation of a quick run through purgatory for the hope of life everlasting. Here is antichrist again, without doubt.

“8. *Christ's Word.* Popery forbids its circulation among the people, and its translation into the vulgar tongue. It directly opposes the express commands. ‘The law of the Lord is perfect, converting the soul.’ ‘Seek ye out of the Book of the Lord and read.’ ‘All Scripture is given by inspiration of God, and is profitable.’ ‘We have also a more sure Word of Prophecy, to which ye do well to take heed.’ ‘Blessed is he that readeth.’ ‘Search the Scriptures, for in them ye think ye have eternal life.’ ‘Thou shalt not add, nor diminish from this Word.’ ‘If any man shall add unto

these things, God shall add unto him the plagues written in this Book. And if any man take away from the things written in this Book, God shall take away his name out of the book of life.' Now, the Church of Rome has taken away the second commandment about images, and has added the Creed of Pius IV to the Scriptures, and also her vain traditions.

"9. *Christ's Worship.* For simple singing, prayer, reading, and preaching, what have we here? Outward show and ceremony, vestments, bowings, turnings, holy water, incenses, beads, crucifixes, mutterings in an unknown tongue, creature worship of pictures, images, saints, and angels, the Virgin Mary, and the host. Here is paganism perpetuated and immortalized. Here is antichrist seen in every temple, contradicting the supreme command, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'

"10. *Christ's Ordinances and Institutions.* There is no *Lord's-supper* in the Popish Church. It wants the wine. It has neither sign nor substance of Christ. *Baptism* shares the same fate. It is annulled as a sign by being made regeneration itself. The *Sabbath* ends with the mass, and its authority is neutralized by holy days dedicated to the saints. Marriage is forbidden to priests, fastings enjoined on the people. These are the two branded marks of the apostasy. Five new sacraments are added to the two established in the Gospel, and thus the 'man of sin' exalts himself above Christ and all that is called God.

"11. *Christ's Authority and Dominion.* In reference to this, the Pope directly substitutes himself in the place of Christ. He holds a lease of the fee simple of all things visible and invisible. Christ went on a journey to a far country, and said, 'Occupy till I come.' Hence his Holiness claims the earth, seats himself in the confessional, pronounces absolution, has the keys of heaven, hell, and purgatory; claims the right of ordination, denies the right of private judgment, and swinging the chain of apostolic succession that once dangled round the neck of Pope Isan,

sends all Protestant Churches into perdition because they say he is antichrist.

“12. *Christ's Kingdom and Subjects.* The Papacy has substituted a false Church for the true—the scarlet lady of the seven hills for ‘the woman clothed with the sun;’ prostituted the revenues of the Church for the world's conversion, impeded the truth propagated by the servants of Christ, erected counter institutions, misrepresented every thing sacred, and persecuted to the death the best followers of Christ.”

Let these twelve particulars be duly pondered, and the conclusion is inevitable that the succession in the Papacy is the great antichrist of the Scriptures. If any one think otherwise, let him show us the horns of the lamb without the body of the pagan dragon.

CHAPTER V.

THE MAN OF SIN.

VARIETY OF VIEWS—ORIGIN AND UNITY OF THE IDEA AMONG PROPHETS AND APOSTLES—GENERAL EXPECTATION—VIEWS OF THE FATHERS, MEDIÆVAL, AND MODERN WRITERS—THE ANTICHRIST OF PROPHECY AND HISTORY.

AROUND this subject gathers a vast variety of opinion. *Some* suppose that the man of sin is to be a Jew, seated in the temple of God; but the temple has been destroyed, and the Jew has lost his genealogical record, and never can see another Messiah. *Some* suppose he is to be an infidel, an atheist; but the apostolic description forbids that, for how could an atheist sit in the temple of God proclaiming himself as God if he were an unbeliever? The argument is suicidal; it answers itself. *Some*, as many Catholic writers, say the man of sin is Luther or some Protestant reformer; but on their own ground they defeat their own argument, for they will not allow that the temple of God, in which the man of sin sits, is the Protestant Church at all, but rather the synagogue of Satan, so that Protestants are excused from expecting him among them.

Others suppose the man of sin to be either Gog or Magog, who are to appear at the end of the world, immediately before the coming of Christ; but the description, then, in Revelation xx will not suit this, and Paul's description in 2 Thessalonians ii will not answer that. The circumstances, the times, the men are different. Ages elapse between. One is an apostasy from within, the other is an army gathered from without; one sits within the Church or temple of God, the others come from without, invading the camp of the saints; one is a religious teacher, a priest-king, within the temple Church, the others make no pretensions to religion



Hildebrand (Pope Gregory VII).



at all; one, the man of sin, was to appear whenever the Roman emperor would be taken out of the way, the others would not appear until the end of the world. The preparations to bring forth the man of sin were at work in the apostle's day, and would reveal him then, only the emperor stood in the way; "only he that now letteth will let until he be taken out of the way, and then shall that Wicked be revealed." The man of sin and falling away in St. Paul precedes the millennium; the Gog and Magog of St. John follow it. The man of sin, the beast, and the false prophet are slain by the sword of Christ before the millennium; but Gog and Magog do not appear for a thousand years later. Paul's man of sin and falling away synchronize with Peter's false teachers in his first epistle, while the scoffers in Peter's second epistle synchronize with Gog and Magog in St. John. But if the presence of the emperor prevented the appearance of antichrist, the departure of the emperor would also reveal him. The *seat* of the reign of antichrist was not to be in Jerusalem or Antioch or Alexandria, but *Rome*. The prophecy that fixed the time and manner of his coming also fixes the seat of his dominion and reign. The city where the emperor sat shall be the city where antichrist shall sit.

Some suppose "*the man of sin*" was to be only a single man, instead of a succession of men. If this were so, there would be no great danger and no long period of suffering, for in less than threescore years and ten his tyranny would soon be over and his despotism ended; but this is not so. The power represented and wielded by antichrist was to last for twelve hundred and sixty years. The advocates of the one-man theory appear to forget that the Roman power that hinders is not a man, but a succession of men—the emperors. And as *he* that letteth is a power in the succession of emperors, so *he* that sitteth is the antichristian power in the succession of pontiffs.

The conception of the antichrist arose from the teaching of Christ about the false Christs and false prophets that were

to precede his second coming. This conception was enlarged by the oral and written teaching of the apostles, especially St. Paul and St. John. The Apostle Paul refers to the repeated and detailed description of him that he had given them as a warning. As the apostles taught, so the primitive Christians believed. Irenæus, at the close of the first century, wrote that "the man of sin" here referred to was "the antichrist, and the summing up in himself the details of the devil's own apostasy." Tertullian, a little later, asks, "Who is this but the estate of Rome, the sundering and dispersion of which shall bring in antichrist?" He even assigns as a reason—Christians in his day prayed for the continuance of the empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of it. This shows how he and the Church then understood the phraseology, "Only he who now letteth will let," etc. Origen applies the two prophecies of Daniel and St. Paul to the same power as rising in the Roman Empire.

Chrysostom asks, "Who is this? Is it Satan? By no means; but some man possessed with all his energy, . . . and shall sit in the Temple of God, not that of Jerusalem only, but that of the universal Church." Cyril wrote: "That fore-announced antichrist cometh when the times of the Roman monarchy shall be fulfilled. Ten kings of the Romans shall arise; after these comes antichrist, the eleventh, grasping to himself by his magic arts of evil the Roman power." Theodoret says: "The prophet Daniel and the Apostle Paul speak of the same person, and adds, he calls the temple the churches in which he shall grasp the pre-eminence, attempting to exhibit himself as God." Jerome wrote: "And shall sit in the Temple of God, either at Jerusalem, as some think, or in the Church, as we judge to be the true view, showing himself as if he were Christ and the Son of God." See Newton on the Prophecies and Alford's Introduction to the New Testament.

In the transition from the patristic age to the mediæval, Gregory the Great, and first of his name among Roman

bishops, stands pre-eminent. He was a canonized saint and an infallible Pope. Consequently his infallibility in this case ought to stand. He said: "I do confidently say that whosoever calls himself *Universal* Bishop, or desires to be so called, is the forerunner of antichrist, because in his pride he prefers himself to all the rest. For as that wicked one wishes to appear a god above all men, so whosoever he is who alone desires to be called the only bishop, extols himself above all other priests."

Hildegard, a celebrated prophetess of the Rhine, and canonized by Rome, said of the Popes: "They seize on us like ravening beasts with their powers of binding and loosing, and through them the whole Church is withered. They desire to subjugate the kingdoms of the world; but the nations will rise against them and the too rich and haughty clergy, whose property they will reduce to its right limits. The pride of the Popes, who no longer observe any religion, will be brought low. Rome and its immediate neighborhood will alone be left to them, partly in consequence of wars and partly by agreement of the States." She was a true prophet.

St. Bridget, also a saint of Rome of the mediæval age, declares the Popes to be worse than Lucifer, murderers of the souls intrusted to them, who condemn the innocent, and sell the elect for filthy lucre. In that age much license was allowed distinguished persons to expose the wickedness of the Church, as there was no other way for stopping the corruption. See "The Popes and the Council."

Wickliffe, Huss, the Lollards, the Waldenses, and Albigenses rang out the knell of warning in that dark age; Dante, Petrarch, Alvuro Palayo, Savonarola, all Catholics, applied the prophecies of John about the harlot to the Church of Rome of their day. The long night of the dark ages passed away; the dawn of the Reformation began; Luther raised his voice with a trumpet blast, and proclaimed the Pope antichrist and Rome Babylon. His words rang through all Europe, the seven-hilled city shook, and the tenth part

fell. The reformers proclaimed the same truth, and the martyrs of the Reformation sealed it with their blood. The Protestant Churches, of a hundred million members, believe it now, as the Churches of the Reformation did three centuries ago; and the watchers standing on the walls of Zion declare Rome Babylon, and its Popes the antichrist.

The telegram and photograph are efficient instruments in the hands of an international police to arrest the fleeing fugitive and bring him back to justice. By the one, the news of the crime precedes the footsteps of the criminal; by the other, his physique is known the moment he touches the distant shore.

A short time ago, a New York citizen was under arrest for stealing and appropriating six millions of the city funds. He escaped to sea, and sailed down the West Indies and across the Spanish Main. The consul sent the telegram and photograph in advance, and ere he touched the shores of Spain he was recognized, and sent back a prisoner to his country's laws. To the mind of the *Infinite* the future is as well known as the past, and prophecy is the voice of God ringing down the ages in notes of warning to the Church in advance of the coming danger and approaching foe. Eighteen centuries ago God placed in the Inspired Record a photograph of the man of sin, with such graphic features and surroundings "that he that runs may read."

This prophecy was to remain partially veiled until the unfoldings of Providence and the facts of history should stand side by side with the prediction in the light of the nineteenth century. The apostles and early martyrs had gone to their heavenly rest. The seeds of the apostasy were ripening into the mystery of iniquity, the tares sown by the enemy into a harvest of corruption. Men, even then, were looking for the appearing of antichrist. There was one thing that held him back—the emperor was still in Rome. Had he not left it, the Bishop of Rome never would have been Supreme Pontiff, nor have kicked the crown off the heads of the emperors of Germany, nor have

made the kings of Europe hold his stirrup or kiss his foot. The wail about the loss of the temporal power and ecclesiastical estates would never have been heard if Pepin and Charlemagne had not robbed Lombardy to confer them on the Popes. Scarcely had the face and form of Constantine disappeared from Rome, to build up his throne in Constantinople, when the shadow of antichrist fell on the city, and his footsteps were heard in its streets. The emperor had left, no more to return. The Roman priest-king came in, ascended the throne, and put on the purple of the Cæsars. He sat in the Temple of God, assuming the titles and prerogatives of God. Three relics of imperial power remained; these were soon overthrown. The three horns of power, the Senate of Rome, the Exarchate of Ravenna, and the kingdom of Lombardy were plucked up, and the little horn of Daniel rose to power in their place.

The legitimate heir of the empire fell in blood, his murderer ascended the throne, and the tyrant proclaimed the Pope *Universal Bishop*, the words of Gregory I were fulfilled, the antichrist had come—for already men saw the successor of St. Peter ascend the throne of the Cæsars, and sit in the Temple of God—heard him proclaim himself as God. The reign of antichrist had begun. Prophecy said it would last twelve centuries; history records the fact. Prophecy said this horn of power would reign in arrogance, pride, blasphemy, and persecute the saints; history confirms it. The persecutions of Egypt, Babylon, Assyria, Persia, Greece, and Rome, were as a drop in the bucket, compared to the floods of persecutions that the man of sin poured on the Church and saints of God. And all this done in the name of religion.

The advent of antichrist was to be preceded by a "*falling away first.*" As the foam on the crest of the wave floats on with the advancing tide, so the man of sin floated in on the tide of apostasy that flooded the Church.

"*His coming was after the working of Satan.*" This was the masterpiece of Satan, according to his *plan, purpose, and*

malign energy. "*With all power.*" The tiara on his head and the keys at his side are the symbols of his power—*power* over the tribunals of law, whether State, national, or municipal; *power* to bind or loose, to pardon or retain the sins of men, to bar the gates of hell or open the portals of paradise; *power* over men's bodies as well as their souls; to release subjects from their allegiance to princes, and princes from their obligations to their subjects—authority to be the sole infallible interpreter of the mind of God, as if he had come from the cabinet of heaven to reveal it. Suppose the infallible decree were true, what a terrible weapon it would be in the hands of an infallible priest-king, whose word is regarded as the Voice of God, with a hundred thousand priests to teach it, and two hundred millions of people to believe it and fight for it! It is no wonder that the ten-horned kings are frightened, and that they will ultimately hate the whore, and burn her flesh with fire.

"*Signs.*" All false teachers, since the time that Jannes and Jambres withstood Moses, have had their signs to accredit their mission and deceive the people. These signs are Satanic.

"*And lying wonders.*" If all the lying legends of Rome, written and unwritten, were gathered, they would make a library larger than ever the Alexandrian was. There is scarcely a village scene, a city cemetery, a lonely churchyard throughout Christendom that has not been invested with some lying legend or false miracle, designed to suit the superstition of her people. The bleeding heads and winking pictures and weeping madonnas that crowd the churches and draw the pilgrims to the shrines of Lourdes and Loretta, are enough to fan the flame of fanaticism. The seven times seven churches, built by St. Patrick in different places in Ireland, all in one night, show more of the saint's miraculous power than of his architectural skill. Yet thousands crowd these silent shrines of wonder to offer their devotions to the departed saint.

The holy wells of Ireland, dedicated to so many saints,

are the reputed scenes of numerous miracles, where gather crowds of sick and suffering devotees. By the side of one of these sat a priest in the County Leitrim, selling the water which he had blessed for the potato blight. Thousands thronged the roads to and from the wells from March to May, in 1845, to bring the water to sprinkle on potato seed. That year the blight was worse than before or since. The superstition and credulity of the people are a soil fit for false teachers to sow tares in!

“With all deceivableness of unrighteousness.” Had he been a persecutor, like Pharaoh, Antiochus, Nero, or Domitian, in whose crimes there was little deceit, there would have been not so much to wonder at. But this persecutor puts on the mask of righteousness in order that he might deceive the more, and subvert the hopes of the saints as well as destroy their lives—his motto being, “No faith to be kept with heretics.” The Emperor Sigismund and Louis XIV had their broken vows forgiven and their perjured souls pardoned—the one for delivering up Huss to be burned, and the other the Huguenots to be massacred. This trait of character runs through all Rome’s teachings as well as through her treaties. The whole superstructure of her system of false doctrines is based upon this deceivableness of unrighteousness. Witness the stupendous frauds of purgatory, transubstantiation, confession, absolution, and prayers for the dead. The *Third* Lateran Council passed the following canon in reference to heretics: “Let those who are bound to them by any compact or covenant know that they are released from all obligations of fidelity, homage, and every kind of obedience, while they remain in so great iniquity.” With such a canon unrepealed in the Roman Church, how can Romanists be trusted? When once the infallible Pope commands, how can his adherents disobey? Hence the burning of Huss, the revocation of the Edict of Nantes, and the intrigues and gory battle-fields of the European nations. In this way came the forged decretals and the ecclesiastical States of the Church.

There are four traits of character by which this antichristian power is distinguished: "the man of sin," "the vice-god," "that wicked one," "the son of perdition."

As "the man of sin." He is the perverter of all truth, the teacher of all unrighteousness, the apostle of corrupt principles and corrupt morals. He stands impeached before the world as the perverter of the conditions of salvation and the hope of heaven, of corrupting the worship of God, and seducing the worshipers into the most abominable idolatry.

"As the wicked or lawless one." By his own decrees and laws he has subverted the laws of God and man, and made his own laws more revered and respected throughout the kingdom and seat of the *beast*. The laws of the Church every-where throughout his dominions take precedence of the laws of God. The Sabbath is forgotten for the festival, the Bible for the missal, the authority of Christ for that of the Pope and priest.

As the Vice-god, sitting in the Temple of God, he arrogates to himself divine titles, and claims divine worship and performs divine acts. In the ceremony of the Pope's installation he enters the Temple of God, ascends the throne, and sits down on the high altar, while the following words of the twenty-fourth Psalm are chanted to his praise: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in," etc. The application of such words to such a person is evident blasphemy. Enthroned on the high altar, the Pope receives the homage of cardinals, bishops, princes, priests, and people, who fall before him, kiss his foot, and say, "*Noster Dominus Deus Papa*"—"The Lord God the Pope." Repeatedly is he called "Vice-god," "Vicegerent," "Vicar of Christ." One of the most divine acts of the Pope is the miracle of transubstantiation, by which the Pope makes his Maker.

"As the son of perdition." Like Judas, he sits in an apostolic chair, not only a professor, but a teacher of religion. He betrays with all deceivableness of unrighteousness the Son of man with a kiss, and sells his Lord for thirty

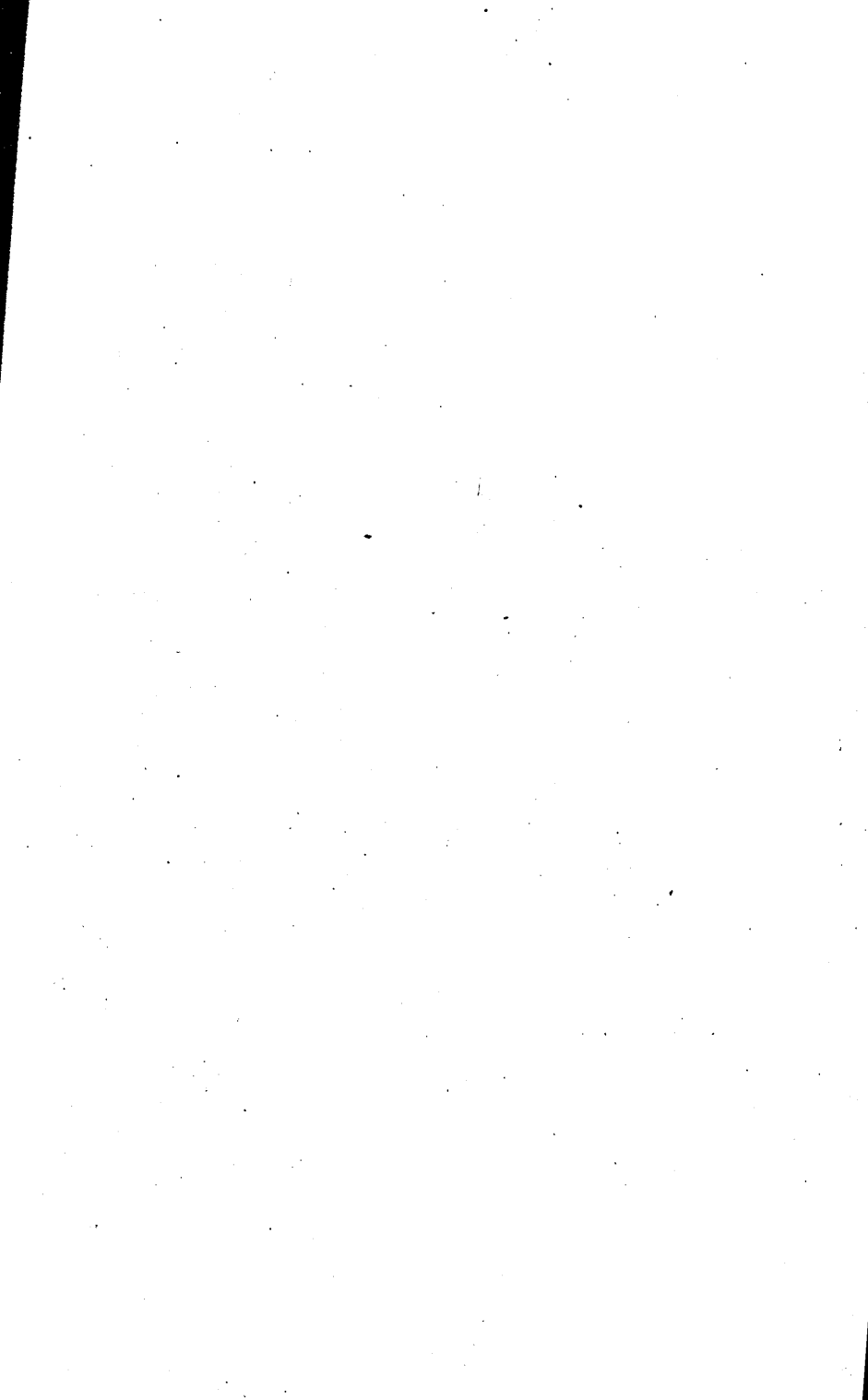
pieces of silver. His doom, like that of Judas, will be irretrievable.

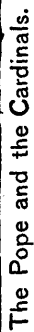
This man of sin and lawless or wicked one stands before the world *impeached* with the sin of subverting the commandments of God by the teaching and traditions of man; the *worship* of God, by arrogating it to himself, and perverting it to angels, departed spirits, and images of brass, bronze, wood, and stone, which neither see, hear, nor smell.

He opposes the Spirit of God by substituting for his influence the efficacy of sacraments, relics, and the words of a priest. He opposes Christ by robbing him of his own glory, and applying it to himself. He negatives the blood of Christ by the fires of purgatory, the sacrifice of Christ by the worship of the host, the mediation of Christ by the mediation of saints and angels. Is not *he* the antichrist? As king-priest or sovereign pontiff, he extends his dominion over kings, rulers, and nations; the consciences, the bodies, and governments of men. His government and reign has been longer and more cruel than that of any other government on the face of the earth; but his doom is drawing near, and his destruction decreed. The manner of it claims a brief notice.

The reader of prophecy must have observed the similarity of description in Daniel, Paul, and St. John of this antichristian power. "He wears out the saints of the Most High," saith the prophet. "She is drunken with the blood of the saints," saith the Apostle John. In Daniel he changes times and laws; in Paul he is the lawless one, because he does it. The prophet says he does not regard the God of his fathers, nor the desire of women; the apostle says "he has departed from the faith, forbidding to marry," etc. In Daniel he introduces the Mahuzzim or worship of demons; in St. Paul he worships departed spirits, and is a seducing teacher thereof. In Daniel he reigns for a time, times, and the dividing of time; in St. John he persecutes the saints for a time, times and a half, or twelve hundred and sixty years.

In Daniel they shall take away his kingdom to *consume* and destroy it to the end; in St. Paul he shall be consumed by the Spirit of Christ's mouth, and destroyed by the brightness of his coming. *Consumption* is a slow, lingering death by wasting; *destruction* is a complete and ultimate ruin. He shall be *consumed*, wasted away, by the preaching of Christ's Word and the breath of his Spirit, and destroyed by the scorching blaze of Christ's millennial glory that shall precede his coming. Whatever was needed to convince the world that the Pope was antichrist has been done by the infallible decree. Since then the Papacy has been shattered by the Franco-Prussian War. The ten-horn kingdoms are leaguering against the new *decree*, and are preparing to burn her flesh with fire. The ecclesiastical States of the Church are gone; the temporal power is broken; the sovereign pontiff is dethroned; the first of infallible Popes has become the last of sovereign pontiffs. Victor Emmanuel has entered Rome, is sitting on the throne of the Cæsars, and is King of Rome and Italy, recognized as such by the crowned heads of Europe and the world. When Pius IX dies, the king may become emperor. Eighty-nine bishopricks are vacant in Italy. Fifty monastic establishments have been closed, and their inmates are gone to North and South America. Men, once Italian priests high in honor, have been converted, and are now preaching in Protestant pulpits in Rome the faith they once destroyed. Protestant Churches, schools, and colleges are rising up in the Eternal City. The Papacy is doomed to perish. The Spirit of Christ's mouth is doing it now—the brightness of his coming glory will wither it up. The Bishop of Rome shall yet be converted; his priests married. Some future Bishop of Rome will yet hold a great protracted meeting in the Pantheon; his Protestant brethren will assist him; souls shall be converted; the priests, married, shall become itinerant preachers; and the faith of Rome will be once more spoken of throughout the world.





The Pope and the Cardinals.

CHAPTER VI.

THE APOSTLES AND TEACHERS OF HERESY, SCHISM, AND COVETOUSNESS FORETOLD BY ST. PETER.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." (2 Peter ii, 1-3.)

THERE is no doubt but the false teachers of Peter's prophecy correspond with the false *prophet* of John's revelation, Rev. xiii. Both describe the same *body* of teachers, but each shall appear in its own place with its personal form and features.

The Church has always been beset with false prophets and teachers, who, wearing the garb, and sometimes using the language of the true, linger round the doors of God's temple, or worship at her altars. Christ describes them as "wolves in sheep's clothing," and said, "By their fruits ye shall know them." Paul calls them "grievous wolves who enter in not sparing the flock." Peter denounces the heaviest judgments against them in the above passage.

Error, like the hydra-headed monster of the ancients, or seven-headed beast of the apocalypse, appears in various forms, ever and anon changing its aspects, yet ever bearing the image and superscription of the father of lies. Sometimes it assumes a negative form of blank atheism, sometimes a positive aspect of opposition to the truth, and sometimes in the garb of the true, to subvert and supplant the real and the godly. The devices of Satan are various—

his plans to subvert the truth, introduce error, and ruin souls, are ever working. He is not bound yet, but is abroad, as a roaring lion or crafty serpent to deceive and devour.

The false prophets that were antagonistic to the true in the Jewish dispensation were not teachers so much in open opposition to the true worship of Jehovah as they were in secret plan and purpose. They were agents of Satanic delusion, whether conscious or unconscious, sustaining such a relation to the true prophets as the forged letter to the real, as the counterfeit coin to the genuine—apparently good, but in reality evil, wearing the form of religion, but destitute of its power; affecting sincerity for the worship of Jehovah, but throning in their hearts, as well as homes, the idol teraphim; conforming in part to the altar and sacrifice of Jehovah, yet building on every hill-side and leafy grove altars to Baal, and sacrificing to the queen of heaven; burning incense to Jehovah, and their children to Moloch. Jannes and Jambres, who withstood Moses, must have had some semblance of truth, or they could not deceive the people. Korah, Dathan, and Abiram, who rose in revolt against Moses and Aaron, could not have drawn so many disciples after them were it not for the lingering attachment to the patriarchal instead of the Aaronic priesthood. They did not recognize the hand of God in forming the transition.

The calves of Jeroboam, which he set up at Bethel and at Dan, were no doubt symbols of the true cherubim, and the priests whom he made of the lowest of the people were set over against the sons of Aaron, who were of divine appointment. Shechem, Bethel, and Dan, places sacred in the annals of the Church and State, were made centers of political gatherings and scenes of religious worship, antagonistic to Jerusalem and the temple. In this way he seduced the people from the worship of the true God to the idolatry of the nations around them. He thus became "Jeroboam, the son of Nebat, who made Israel to sin." Elijah confronted the priests and the prophets of Baal, on Mount Carmel, by

calling down fire from heaven on the true sacrifice, and slaying the false teachers in the brook Kishon. Isaiah, Jeremiah, and their successors in the prophetic ministry, were all along confronted by false teachers and prophets, who gradually corrupted princes, priests, and people, and led the nation astray into idolatry, so that it took repeated judgments and seventy years of captivity to cure them of the evil. Thus, as the Old Testament prophets, the authorized teachers of God were all along confronted by the false, who led the people astray by pandering to their lusts, so the New Testament Church has been subjected to similar trials by teachers who would lead the spouse of Christ astray.

The process of apostasy in the Christian age was to have been by the introduction of damnable heresies, brought in *privately*. It is remarkable that in this way nearly all false doctrine has been introduced. The apostate Jews first yearned after the household gods, then lapsed into open idolatry. In the same way, Unitarianism and Universalism arose in the Presbyterian Churches of Ireland, and the Congregational Churches of New England. Some suppose that the prophecy above alludes to these and not Romanism, but the description forbids it. While men slept, the enemy sowed tares among the wheat.

Heresy has such a relation to doctrine as schism has to government—the one destroys the unity of faith, the other the unity of the body. Heresy separates from Christ the living head, schism separates from the Church the body of Christ. If the blind lead the blind, both shall fall into the ditch. Heresy is therefore damnable to soul and body—the one refers to false doctrine, the other to false government.

All the heresies of Rome were introduced privately. There were thousands who, from venerating martyrs' relics at the tombs of the dead, lapsed into open idolatry in the worship of images. In vain did iconoclast emperors prohibit the idolatry. Swarms of monks and friars, like the locusts of Egypt, spread the heresy among the people, until

at last general councils and Popes made the heresy an open doctrine.

Monkery and nunnery, Egyptian plants of pagan origin, silently crept into the Church after the age of the apostles (who never saw the face of monk or nun), grew up into an open institution, publicly recognized in the Church, until they became one of the features of the apostasy, "forbidding to marry, and commanding to abstain from meats."

Purgatory, a pagan figment which you find in Virgil, was privately introduced, until it became a public doctrine, and one of the most lucrative of all Rome's heresies. *Prayers for the dead*, for which there is no authority in Scripture, was introduced from paganism silently, working like leaven, until it unfolded in the worship of demon or departed spirits.

Transubstantiation was quietly introduced by false teachers, who, losing sight of the spiritual presence of the Master, waxed bolder, until they taught that by the words of a priest a piece of dough became a God and the body and blood of Christ. Rome publicly avowed the heresy by burning thousands of martyrs for not worshipping the flour god.

The *supremacy* of the Popes gradually grew, not only over the older Oriental Churches of Jerusalem, Antioch, and Alexandria, but over all others, until she became, in her own language, the "mother and mistress of all Churches."

The keys Christ gave to Peter and the twelve in private as the symbol of their mission and authority, the Popes got hold of and hung to their sides, publicly proclaiming their authority to open and shut the gates of heaven and hell.

The *private salutation* of the angel to Mary, "Blessed art thou among women," has been perverted into the public proclamation of the *immaculate conception*. The Messianic confession of Peter that Christ was the Son of God, upon which confession Christ would build his Church, has been tortured into a proof of the supremacy and infallibility of the Popes.

These false teachers, by the introduction of these heresies, are represented as denying the Lord who bought them.

The supremacy and headship of the Pope subverts the headship of Christ. In the Pantheon of Rome, where the images of saints and angels are worshiped, Christ is scarcely recognized at all. The mediation of Christ is lost sight of in the mediation of saints and angels.

The sacrifice of the *mass* offered every day subverts the sacrifice of Calvary offered once for all.

The unction of oil on the body denies the unction of the Spirit on the soul. The fires of purgatory negative the virtue of the blood of Christ, and transubstantiation the spiritual presence of Christ in the sacrament of the supper. These false teachers shall bring upon themselves swift destruction, not only because they were the agents in bringing them in, but because they drew many disciples after them—the perverts are numbered by millions.

“And through covetousness shall they, with feigned words, make merchandise of you.” Perhaps there is no part of the prophecy more indelibly stamped upon the brow of Romanism than this. *Covetousness* is here the *root* sin, souls and bodies of men the object of barter, money the ultimate end sought.

“With feigned words” Rome meets the child on its entrance to the world, and tells the parents that if it dies unbaptized it shall go to *limbo infantum*; straightway the water and chrism of baptism have their price. Rome meets the bridegroom and the bride at the altar, but will not pronounce the benediction on the married without her fee.

Rome meets the penitent at the confessional, but the absolution has no benefit without its price.

At the vestibule of her temples and shrines Rome meets her devotees with holy water, but it has no virtue unless accompanied by votive offerings. Her festivals and fasts are all arranged for the same end. All her holidays and saints’ days have their mercantile value; all her shrines of superstition their price; all her relics, bleeding heads, and weeping madonnas their costly tariff; all her sacraments and symbols their current price, according to the character of the

sacrament or material of the symbol, whether it be brass, bronze, silver, or gold.

Rome enters the sick chamber, and touches the five senses of the dying with the chrism in order to preserve the soul as it passes through the fires of purgatory, and demands money for taking it out as well as for out to go in. In Ireland, on the way to the grave, the procession is stopped, the coffin is lowered, clay is blessed and put in with the corpse, while the votive offerings are laid upon the coffin-lid.

The lighted candle, put into the hands of the dying to light him through the dark valley, has its price. The masses for the dead are proportioned in number and value to the wealth of the departed and the liberality of surviving friends. Perhaps in nothing has Rome made merchandise of souls more than in purgatory and masses for the dead. When the writer was at school in Dublin, Ireland, O'Connell died at Genoa, Italy. He willed his heart to Rome and his body to Ireland. His remains lay in state for a week in Marlborough Street Chapel, Dublin. The priests assembled to say masses for the deliverance of his soul out of purgatory, for which vast sums were paid by the people; while, at the same time, the Catholic booksellers in the city were selling Father Ventura's sermon on the death of O'Connell, which affirmed that O'Connell was so true a son of the Church that his soul never went to purgatory at all, but straight to paradise. Father Ventura preached the sermon in Rome; it was selling in Dublin at the same time the priests were making merchandise of his soul.

In the Roman Church the sins of the people and the prayers of the saints have their fixed tariffs. "According to the doctrines of the Romish Church, all the good works of the saints, over and above those which were necessary towards their own justification, are deposited, together with the infinite merits of Christ, in one inexhausted treasury. The keys of this were given to St. Peter and his successors, the Popes, who may open it at pleasure, and, by transferring a portion of this superabundant merit to any particular per-

son for a sum of money, may convey to him the pardon of his own sins, or a release for any one in whom he is interested from the pains of purgatory." In this Roman Chancery, the following sins have their prices affixed in sterling money, thus:

For producing abortion, . . .	7s. 6d.	For simony, . . .	10s. 6d.
For sacrilege, . . .	10 6	For false swearing, . . .	9
For defiling a virgin, . . .	9	For incest, . . .	7 6
For keeping a concubine, 10 6		For striking a priest, . . .	10 6

But the merchandise of the Roman Chancery stopped not at the sins and souls of men. Of all the Chancery Courts of the world none ever did more business than this; it effected more sales, and made more merchandise than all the probate courts of the world. The chancery and probate courts of the European nations and American States have arisen out of the Roman Chancery, and once made a part of the same system. The ecclesiastical States of the Church came by the forged decretals, and were given by Constantine, Pepin, and Charlemagne, which, with all the corporations, societies, chapters, monasteries, and nunneries, formed a vast treasury. To these must be added the numerous estates donated by royal and wealthy sinners, who, to atone for the sins of their souls, left their bodies and estates to the Church. So vast were the possessions of Rome, so great were her riches and wealth, acquired in this way, that, at the time of the Reformation, she possessed nearly half the real estate of Europe; and, even in our own day, until very lately, she owned nearly half the real estate and wealth of Mexico and the South American Republics.

Not only was Rome the largest moneyed corporation of the world, but her fee simple in landed estate once exceeded that of all the empires that ever existed. More than eight hundred persons filled the varied offices of the *curia*.

"The demoralization of the clergy, corrupted by the *curia*; the simony of an ecclesiastical court, where every stroke of a pen and every transaction had its price; where benefices, dispensations, licenses, absolutions, and indul-

gences and privileges, are bought like so much merchandise"—all of them told the same tale. Bishops and abbots had to exhaust and denude their churches and establishments to satisfy the greed of the court officials and get their causes settled. They bought decisions by bribery; every one, from door-keeper to Pope, had to be paid and feed, or the case was lost. "Under Paul II, and still more under Sixtus V, the great clerical market was further extended, and principalities had to be found for nephews, and fortunes for natural sons and daughters. New offices were established in order to sell them. Leo X and Clement VII sold a number of cardinals' hats, as the unbounded extravagance of the Medici had emptied even the Papal treasury. From one end of Europe to the other it was again the cry that every thing is made merchandise of at Rome." (The Pope and the Council.)

Said Bishop Dumandies, of Mende, in 1310: "It is that court which has drawn all things to itself and is in danger of losing all. It is always sending out into the various dioceses immoral clerks, provided with benefices, whom the bishops are obliged obediently to receive. It is continuously extorting large sums from prelates, to be shared between the Pope and his cardinals, and by this simony is corrupting the universal Church." St. Bonaventura, in his Commentary on the Apocalypse, said that "Rome was the harlot who made kings and nations drunk with the wine of her whoredoms. For in Rome Church dignities were bought and sold. There were the princes and rulers of assemblies dishonoring God by their incontinence, adherents of Satan, and plunderers of the flock of Christ. The prelates, corrupted by Rome, infected the clergy with their vices, and the clergy, by their evil example of avarice and profligacy, poisoned and led to perdition the whole Christian people."

Abbot Conrad, of Lichtenau, said: "There is no bishopric or spiritual dignity or parish that is not made the subject of a process at Rome, and woe to him who comes

empty handed! Rejoice, mother Rome, at the crimes of thy sons, for they are thy gain—to thee flows all the gold and silver! Thou art become mistress of the world through the badness, not the piety, of mankind.”

The candidates or their proctors had to waste years in Rome, and either died there or carried home with them nothing but debts, disease, and a vivid impression of the dominant corruption there.

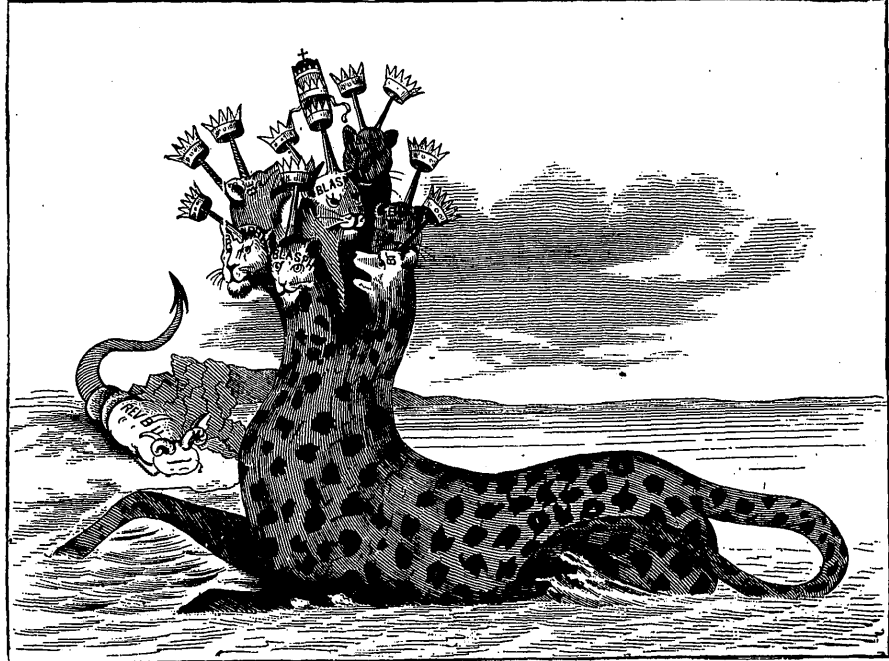
The great object of Rome appears to be to form one vast theocratic kingdom over all nations, of which the Pope was to be the head, crowned kings his viceroys, and nations his vassals. To carry out this plan was the great design of Gregory VII and his successors. Hence the difficulties between the Popes and the emperors of Germany and the kings of England. The Roman Chancery trade extended much further. Offices were created, and badges and symbols of office made, in order to sell to the highest bidder. The cardinals' hat, the bishops' crosier or pallium, were objects of intense ambition, set up in the chancery market. Princes of royal blood, the sons of wealthy merchants, were, of course, the bidders. Exemptions from duty or religion could easily be purchased for an equivalent in money. The patrimony of all the patriarchates, bishoprics, parishes, and benefices of the world lay at her feet, and had their price. The *curia* was the great ecclesiastical court where all these patrimonies were sold or bestowed on favored ones. The Roman Church became a shamble, an arena of rival claims and contending litigants, “a chancery of writers, notaries, and tax-gatherers, where transactions about privileges, dispensations, exemptions, etc., were carried on, and suitors went with petitions from door to door—a rallying point for clerical place-hunters from every nation of Europe. During the long period from A. D. 1230 to 1520, the parasites of the Roman court ruled and cultivated the domain of canon law as interpreters of the new codes, “which made it lawful for the Popes to do as they pleased.”

Such is the testimony of mediæval and modern writers

of the Church of Rome. Thus prophecy and history flash the light upon the brow of the Papacy. If the political, railroad, and commercial monopolies of the present day astound the world by the discoveries of corruption and fraud amongst them, what must have been the corruptions of that Church in the dark ages which controlled nearly all the moneyed monopolies of Christendom, whether political, ecclesiastical, or commercial?

Who will write the history of the Roman Chancery? Its unfoldings would be the best comment on the text, "Through covetousness shall they with feigned words make merchandise of you."





The Seven-headed Beast.

CHAPTER VII.

APOCALYPTIC ASPECTS OF THE PAPACY IN THE REVELATION OF ST. JOHN.

REPRIEVED IDOLATERS OF THE EAST BECOME THE PROPAGANDISTS OF IDOLATRY IN THE WEST—THE BEAST AND THE FALSE PROPHET—THE NAMELESS IMAGE AND THE MYSTIC NUMBER—THE WOMAN—THE BEAST AND THE CITY.

THE ninth chapter of Revelation contains the first prophecy of Mahommedanism and the first of the Papacy mentioned in this Book. Both reappear under different aspects again, but this gives the incipient state of each. Catholic critics admit the force of the first, but deny the application of the latter. Yet it is impossible to separate the one from the other. They stand connected and related in their rise, and connected and related they fall. Though antagonistic to each other, both have been the great enemies of the Church for twelve centuries. The apostle having described the Saracen invasion, and the crimes and cruelties that followed, goes on to say that the "rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship demons, and idols of gold and silver and brass and stone, and of wood; which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. ix, 20, 21.)

The above description can not possibly apply to Mahomedans, who were not worshipers of demons or images of brass or stone, nor to Protestants, whose name indicates their abhorrence of such idolatry, but to Romanists, whose churches are full of images, and dedicated to the saints they

worship. As it was true twelve centuries ago, so it is to-day. Go through all Europe, and you will find no other people worship demons and idols but they. As you enter their churches, you will see them full of images of gold and silver and brass and wood and stone, and all their congregations prostrate before them worshipping.

The Saracens, who were the great iconoclasts of the age, swept over the Eastern Empire, slaying the third part of men who were idolaters. "The *rest* of the *men*," of these idolaters, fled to the Western Empire and Church, where they became the *propagandists* of idolatry in the West. The monks and nuns of Egypt, Arabia, and the East were the great teachers of angel and image worship in the West. Notwithstanding the slaying of the third part of them, and the fall of the Eastern Empire, yet they repented not of their idolatry, but sinned on as before, so that the description above given characterizes the Western Empire and the Romish Church for twelve centuries longer. To the charge of idolatry given them above there follow also that of murder, *sorcery*, *fornication*, and *thefts*.

The battle-fields of Europe, the assassination of princes, the massacre of Protestants, the martyr fires, the Bastile, and the Inquisition show what murders have been committed by her agency and at her instigation. Their *sorceries* are the same as the lying wonders of the man of sin. The false miracles, the winking pictures, and weeping madonnas, the legends that gather round every grave-yard and church in Europe, tell the tale of visions, apparitions, and wonders from Loretta to Lourdes. "*And fornications.*" All down the dark ages the morals of Rome were proverbial. A tariff of prices fixed the price of certain sins and graded the character of their crimes. Sins were divided into *venial* and *mortal*, and priests kept their concubines, and monasteries in many instances were stews.

"*Nor of their thefts.*" The *thefts* of Rome have been on a large scale, and obtained in a peculiar way. The teachers of Rome have taken the names and titles of deity, the pre-

rogatives and claims of the Savior, and given them to their bishops and Popes. They have taken the worship of God, and given it to saints, angels, and images. They have taken the rights and prerogatives of kings, and have given them to their Popes. They have taken whole provinces of nations, and made them the estates of the Church. By the false and forged decretals of Popes they have acquired possession of thousands of Naboth's vineyards, whose owners they had slain. By false assumptions of supremacy they took Ireland, and gave it to Henry II of England. By the confessional and absolution they have robbed Christ of his right to forgive sin, and the people of their moneys and means of support. By the same means they have robbed the dying of the consolations of religion, and have given them false hopes without foundation. By masses for the dead and dying they have taken millions from the poor and whole estates from the rich. They have robbed the children of their lawful inheritance, and devoured widows' houses. The thefts, the takings and spoliations, went on until, at one time, they had almost half the real estate of Europe and America in their possession. By the sale of indulgences for sin, and masses for the dead, St. Peter's at Rome stands forth as a memorial of getting money under false pretenses. For the sake of money and masses purgatory was created, her fires kindled, her prisoners released, and heaven opened to take them in. Almost all the untold wealth of Rome has come in this way.

THE BEAST AND THE FALSE PROPHET,

Or *second* phase of Romanism, is given in Revelation xiii. We have seen the Saracen invasion of the Eastern Empire, and the slaying of the third part of the Romish idolaters, and the impenitence and continued idolatries of the *rest*. Here they assume a new form in connection with the beast and the false prophet. "And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his

heads the names of blasphemy." This is the fourth Roman beast of Daniel—the same that slew the witnesses in John xi, and that goes into the lake of fire with the false prophet in John xix. Like the little horn of Daniel, it blasphemes God, persecutes the saints, and reigns the same length of time—forty and two months, or twelve hundred and sixty years. The dragon or Roman Empire gives it its seat, its authority, and dominion. It is now passing into a new transition, having seven heads and ten horns, or the European kingdoms rising out of the ruins of the Roman Empire. As it slew by the sword, it shall perish by the sword.

In the eleventh verse the apostle sees a *second* beast arise, which in another place is called the false prophet. Let us see in what they agree and in what they differ. The first rises out of the sea, this out of the earth; the first had ten horns, this but *two*; the first was fierce as a lion, this, though like a lamb, was false as a dragon. Both owe their origin to the dragon, who gave them his seat and dominion. The head of the first beast was wounded; the second healed the wound, and enabled it to live. As the first-beast worshiped the dragon, so the second worships the first. The first beast is the temporal power of the Papacy; the second, with its two horns, is the ecclesiastical with its regular and secular clergy. They are the false prophet or body of ecclesiastical teachers. So Revelation xix, xx, declare them as one in origin and end.

These are the false teachers of whom our Lord and his Apostles Peter, Paul, and John had forewarned the Church, that "from among themselves would arise men of perverse mind, drawing away disciples after them." These are the wolves in sheep's clothing, with horns like a lamb, of whom Christ spoke. These are the grievous wolves of whom Paul spoke to the elders of Ephesus. They were the false prophet, as having proved unfaithful to the trust reposed in them, sitting in the apostolic chair. *False* as turning the worship of God to the worship of idols; *false*, as subverting the condition of salvation, and turning it from faith to works. *False* as sub-

verting the *rule of faith*, and placing in its stead the decrees of councils and traditions of men. False as turning the kingdom of Christ to the kingdom of the beast, who in the name of Christ's Vicar robbed Christ of his headship, the Lord of his glory. These were the false teachers, seated in apostolic chairs as the Scribes sat in Moses's seat, that led the Church astray, that healed the deadly wound of the Roman beast and restored it to power, and throned it in the Church. These were the men that brought fire down from heaven, and wrought miracles before the beast, and *deceived* the people. Never was such a body of deceivers in the world. Never was *deception* practiced on so vast a scale or for so long a period or of so deadly a kind, ruining souls as well as leading nations astray. For centuries all Europe *sat at the feet of this false prophet*. There was the long night of superstition. Unfaithful to their high trust, they became as the priests of Baal and the prophet of Mesopotamia. His end shall be like theirs.

THE NAMELESS IMAGE AND THE MYSTIC NUMBER

Form another aspect of Popery in prophecy. It will be seen in Rev. xiii, 15, 18, that not only the second beast healed the wound of the *first*, but created an *image* of the beast to worship, and commanded all, both small and great, on pain of death, to worship it. The worshipers of the beast were to receive its mark in their foreheads and in their right hand. They were also to have no intercourse with the *non*-worshippers, either to buy or sell. Those living in Popish countries can undersand how this is carried out to the letter, especially in times of election. France, Ireland, and Lower Canada will exhibit this to the letter. Some have supposed the image of the beast to be the *councils* and dogmas of the Church—but this is not a dead letter, but a living head—others the *host* in the sacrifice of the mass. But Catholics themselves regard the host, not as an image, but the actual body and blood of Christ; some, the teaching body of the Church. But these are they who make the

image and worship it. The *image* is not the beast, but something to represent it. It is not the empire of Charlemagne, as some suppose, but a *person* in whom all the attributes of the beast and false prophets may be found. When Nebuchadnezzar set up the *image* on the plains of Dura to be worshiped, there is no doubt but he intended to represent himself as receiving divine honor. This is that abomination of desolation spoken of by Daniel and Christ set up in the Temple of God. The Roman emperors were strictly the image of the empire in their day, as the late Napoleon III bowed to his courtly auditors and said, "France greets you." So the Bishop of Rome is properly and exclusively the *image of the beast*. When Constantine left Rome, the false prophet or teaching hierarchy created the Bishop of Rome as the image of the beast, placed him on the throne of the Cæsars and in the Temple of God to worship him. They needed a head to direct the beast, an *image* to represent it. "He is not only the *image* of the system he represents, but also the image of the Roman emperors who preceded him. He is as great a tyrant in the Christian world as they were in the pagan, resides in the same city, usurps the same powers, claims the same titles, and requires the same homage." In one of his late conversations with pilgrims, to whom the Pope was introduced, he claimed to be Cæsar. Giving to each a bronze medal of himself, he said, "Receive in reward the image of that Cæsar who stands before your eyes."

THE MYSTIC NUMBER,

"For it is the number of a man, and his number is six hundred threescore and six." Various are the views advanced on this theme. There is but one *name* and one *person* to whom in all particulars it can apply. The first and earliest opinion of the fathers is the true one. *Irenæus*, the disciple of Polycarp, who was the disciple of John, says "the name *Lateinos* (Latin man) contains the number six hundred threescore and six. And it is very likely, because the

last kingdom is so called, for they are Latins who now reign."

As Lateinos is the name for Latin king, Pope, or man, the Greek letters in the word being Greek numerals, stand thus:

L=30, A=1, T=300, E=5, I=10, N=50, O=70, S=200=666.

The Hebrew word *Romuth*, for Roman kingdom, will give the same result. The Pope, therefore, is the true *Lateinos*, or Latin man or priest-king, who is himself by name and nation Latin. All the ceremonial services of the Church are in Latin. The bulls of the Popes, the dogmas and decrees of councils are all in *Latin*. They chant, sing, pray, and anathematize in Latin. All the litanies and prayers are in Latin. The head, therefore, of the system, is *Lateinos*, "and his number is six hundred threescore and six."

THE BEAST, THE WOMAN, AND THE CITY.

The seventeenth chapter of Revelation presents the Papacy in a new aspect. One of the judgment angels, whose mission it was to pour out the vials of wrath on this anti-christian system, invites the apostle to accompany him to the wilderness to see the harlot woman ride the scarlet-colored beast. Some suppose the wilderness out of which the woman and the beast arose the same as that into which the woman clothed with the sun had fled. It is not. That was the wilderness state of the *Church* into which the woman fled; this is the wilderness state of the *empire* out of which this beast and woman came. Others, again, have supposed that the woman who entered into the wilderness is the same who came out of it. But this is impossible. The one was clothed with the sun, the other with scarlet; the one rode on the sky, the moon under her feet; the other rode on the seven-headed beast, directing its movements; the one was a harlot without children; the other was the true bridal Church, whose child was caught up into heaven.

The same seven-headed, ten-horned beast that carries the woman, appeared with the false prophet. In both visions

the ecclesiastical and secular power appear, the one directing the other. In the hand of the woman throned on the beast was a cup full of abomination and the filthiness of her fornication. It was the love-philter with which she seduced the kings of the earth and allured the nations. With her meretricious ornaments and the splendor of her attire she dazzled the eyes of her votaries, by the wine of her fornication she debauched them. What a fearful description of an apostate Church, decked out in her *ceremonial* attire. The wine-cup was full of false doctrines, heresy, and pollution. From that cup flowed forth a stream of moral corruption that polluted society and corrupted the Church. From it streamed forth false morals, as clerical celibacy, contaminating the ministry and membership of the Church. For centuries Europe drank deep of this cup, and was covered with pollution from the sole of the foot even unto the head, like the wasted form of a leprous carcass. As she rode in triumph on the seven-headed beast through Christendom there was written on her brow, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

Mystery in the language and ceremonial of Rome designates her entire system. The doctrines and sacraments are called *mysteries*; so are the talismans, relics, and scapulars worn round the neck. Holy oil, holy water, holy candles, and bones are also mysterious. The wafer, the chrism, the salt are mysteries used in her services. The words of the priest, his *crossings*, *bowings*, *genuflections*, every motion of his body, and every word of his mouth is weighted with something mysterious.

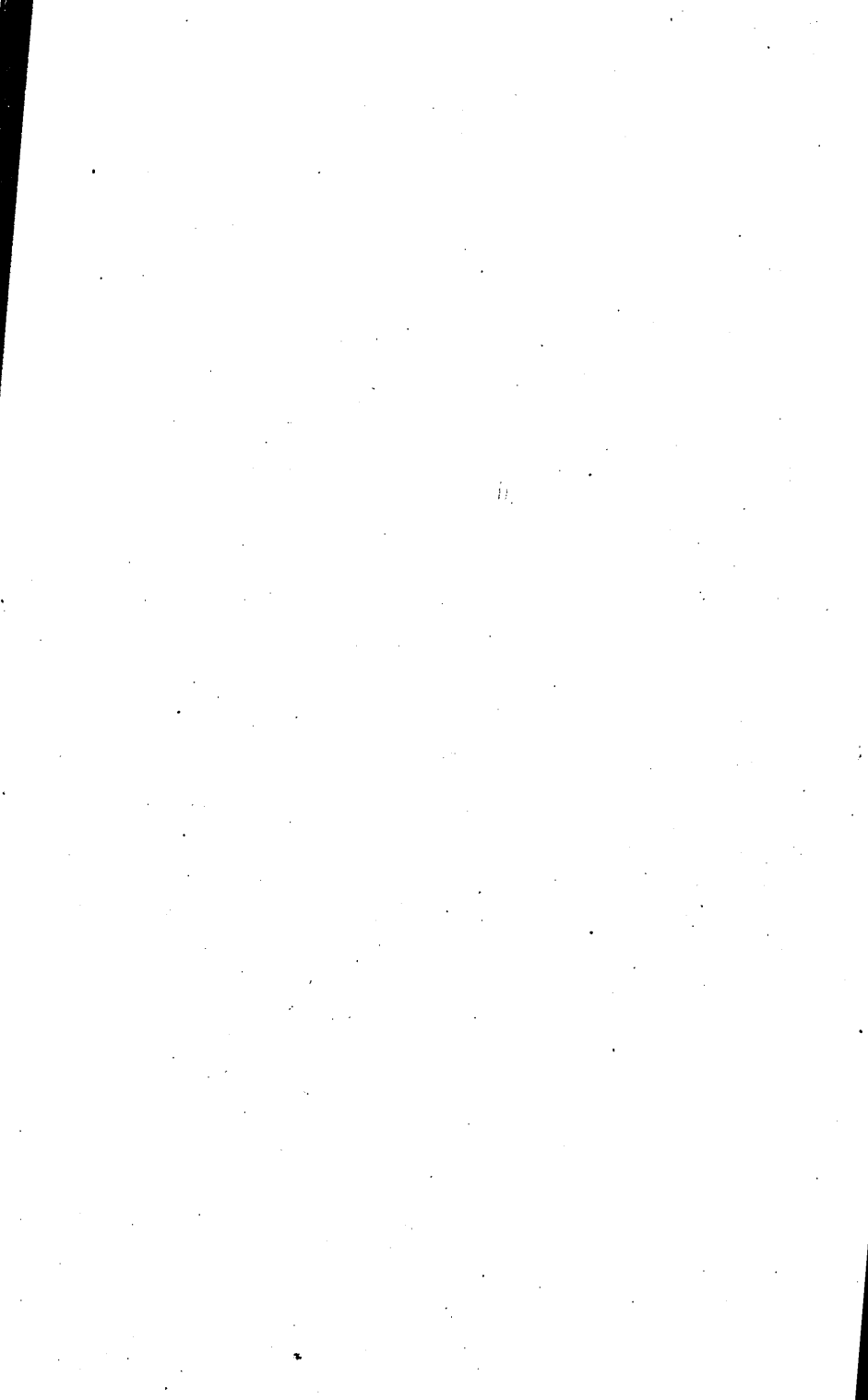
Babylon the Great is a title that fitly describes her. The first Babylon was the propagandist of idolatry; so is the second. The first Babylon was the persecutor of the saints; so is the latter. The first Babylon was the hold of every unclean thing; the latter excels it. The first Babylon was doomed to destruction because of its sins; the second shall fall as a millstone cast into the deep. "*Mother of harlots*

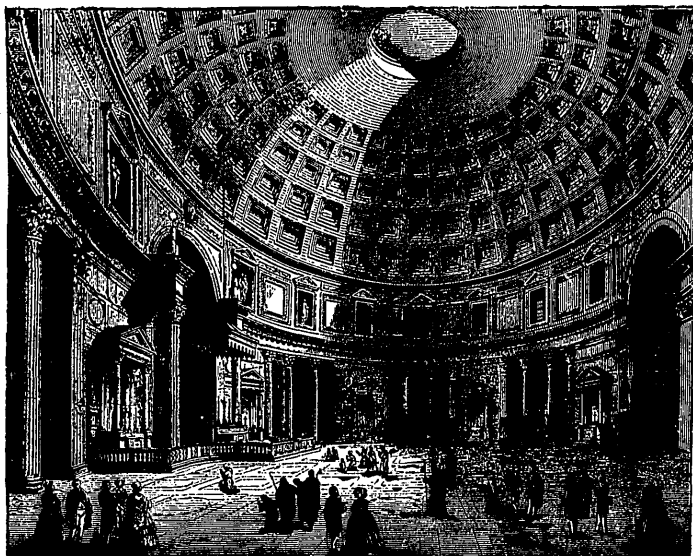
and abominations of the earth." All the false teachers of Christendom have sat at her feet; all the false doctrines that have corrupted the Church have come forth from her teachings. All the corrupt morals that have polluted society have come forth from her bosom. The apostle also wondered that she was drunk with the blood of the saints. Had she been a pagan Church, he would not have wondered, for he was suffering persecution then from pagan Rome; but it was to him a marvel that a professing Christian Church should be drunken with the blood of the saints.

But who is this woman? The angel answers, "It is that great city that reigneth over the kings of the earth"—the imagery changes from a woman to a city. Catholic writers say the city is *Rome*—not Christian, but pagan. The language of the angel of course fixes it upon Rome; it can be no other. That it was not Rome pagan, but *Papal*, is evident from the fact that the apostle would not have wondered if it were pagan Rome. The beast with the seven heads and ten horns had no existence until the empire was broken up and divided into the ten-horn kingdoms, so that they appear in Papal Rome, not in pagan. The wine-cup, with which she seduced the nations, was not pagan Rome's method of conquest at all. Pagan Rome conquered by the sword; Papal Rome conquered by the *cup* of her fornications.

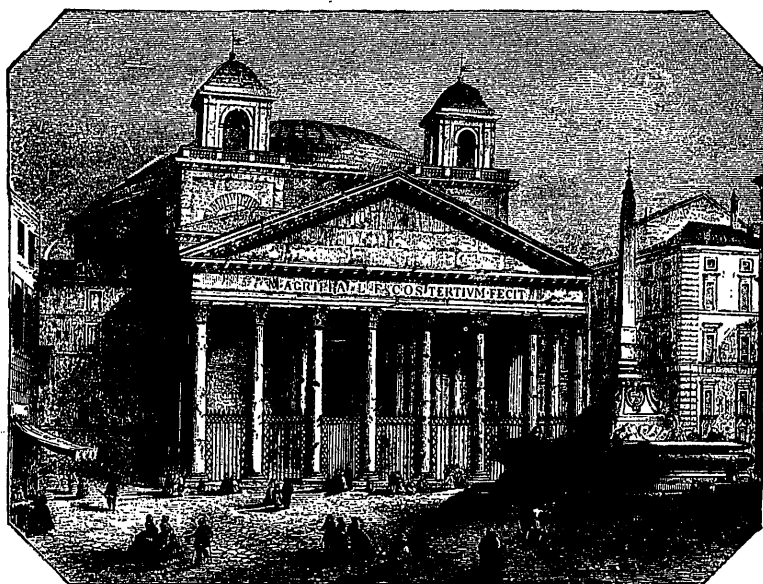
The apostle's description will apply to no other Church, and in no other language could he describe the Church of Rome as she has appeared for the last twelve centuries than that he has used. It is a true picture. Some have supposed the application of the word harlot to a city not true or Scriptural; but the Bible is full of this, by which an apostate Church is distinguished from the faithful bride. "How is the faithful city become an harlot!" asks Jeremiah. "Thou hast played the harlot with many lovers," said Hosea. Alford has shown that in no less than eighteen passages of the Old Testament is the above language applied to the apostate Jewish Church and her regal city. St. John gives in similar language the character of the apostate

Church of Rome. Throughout the New Testament, especially the apocalypse, the *true* and the *false* Churches are ever and anon contrasted. The one is the woman clothed with the sun; and the other, with the harlot robe. The one is Jerusalem, from above and free; the other is Babylon, the great and false. The one is the bride, the Lamb's wife, to be taken home to glory; the other is the harlot, to be cast in the lake of fire with the beast and the false prophet.





INTERIOR.



EXTERIOR.

The Pantheon.

PART SECOND.

ROMANISM

The Paganized Perversion of Christian Truth and Worship.

CHAPTER I.

THE PAGAN ORIGIN OF THE ROMISH RITUAL.

POPERY AND PAGANISM ALLIED—EXTRACTS OF DR. MIDDLETON'S CELEBRATED LETTER FROM ROME—SOME OF DR. DOWLING'S TRANSLATIONS OF THE CLASSIC NOTES—INCENSE, HOLY WATER, LIGHTED CANDLES—VOTIVE GIFTS—WORSHIP OF IMAGES—ROAD GODS AND SAINTS—RELIGIOUS PROCESSIONS—FALSE MIRACLES—CHURCH REFUGE—CRIMINALS AND CRIME.

DR. CONYERS MIDDLETON, the author of the following letter, was a fellow of Trinity College, Cambridge, and librarian to the University. Dr. Dowling, the translator of his classic notes, writes: "Perfectly familiar with the whole range of ancient classic literature, he was prepared, on his visit to Rome, at the mature age of forty-one, at once to recall to mind the descriptions of the ceremonies of ancient pagan worship scattered through the pages of the Greek and Latin historians and poets, and thus to recognize at a glance, in the classic pictures of Homer or of Herodotus, of Virgil or of Livy, the originals of those parodies on ancient paganism presented in the nominally Christian worship of Rome. How well he improved these advantages, is manifest from his celebrated 'Letter from Rome,' which has now stood the test of upward of a century, and is still held in the highest estimation by the whole Protestant world as a monument of his extraordinary industry and research."

Dr. Middleton visited Rome in 1724. Shortly after, he published his letter, which ran through several editions, ex-

citing the *literati* of Europe, and calling out a reply from a leading Catholic writer, who did not attempt to deny his facts or repudiate his classic quotations, which were too well known, but fell back for a defense on the pagan and Jewish ritual, for which he claimed, at least for the last, the divine authority. Dr. Middleton replied to this critic in his "Defense of the Letter from Rome," in which he shatters the critic's arguments, and proceeds to establish his own by additional illustrations.

To this day this "Letter" stands as the most powerful *exposé* of the pagan origin of Roman Catholicism.

INCENSE, HOLY WATER, AND LIGHTED CANDLES.

"The very first thing that a stranger must necessarily take notice of as soon as he enters their churches, is the use of *incense* or *perfumes* in their religious offices. The first step which he takes within the door will be sure to make him sensible of it by the offense that he will immediately receive from the smell as well as smoke of this incense, with which the whole church continues filled for some time after every solemn service—a custom received directly from paganism, and which presently called to my mind the old descriptions of the heathen temples and altars, which are seldom or never mentioned by the ancients without the epithet of perfumed or incensed.*

"In some of their principal churches, where you have before you in one view a great number of altars, and all of them smoking at once with steams of incense, how natural is it to imagine one's self transported into the temple of some heathen deity, or that of the Paphian Venus described by Virgil!

"Her hundred altars there, with garlands crowned,
And richest incense smoking, breathe around
Sweet odors."

"Under the pagan emperors the use of incense for any purpose of religion was thought so contrary to the obligations of Christianity that, in their persecutions, the very method of trying and convicting a Christian was by requiring him only to throw the least grain of it into the censer on the altar.

"Under the Christian emperors, on the other hand, it was looked upon as a rite so peculiarly heathenish that the very places or houses,

* "Thuricremis cum dona imponeret aris. (Virg. *Æn.*, iv, 453.)

"When he placed gifts on altars perfumed with incense."

where it could be proved to have been done, were, by a law of Theodosius, confiscated to the government.*

"In the old bass-reliefs or pieces of sculpture, where any heathen sacrifice is represented, we never fail to observe a boy in sacred habit, which was always white, attending on the priest with a little chest or box in his hands, in which this incense was kept for the use of the altar.† And in the same manner still in the Church of Rome there is always a boy in surplice waiting on the priest at the altar with the sacred utensils, and among the rest the *thuribulum* or vessel of incense, which the priest, with many ridiculous motions and crossings, waves several times as it is smoking around and over the altar in different parts of the service.

HOLY WATER.

"The next thing that will of course strike one's imagination is their use of *holy water*, for nobody ever goes in or out of a church but is either sprinkled by the priest, who attends for that purpose on solemn days, or else serves himself with it from a vessel, usually of marble, placed just at the door, not unlike to one of our baptismal fountains. Now, this ceremony is so notoriously and directly transmitted to them from paganism, that their own writers make not the least scruple to own it.‡

"*Aquaminarium* or *amula*,' says the learned Montfaucon, 'was a vase of holy water, placed by the heathen at the entrance of their temples to sprinkle themselves with. The same vessel was by the Greeks called *perirrhanterion*, two of which, the one of gold, the other of silver, were given by Cræsus to the Temple of Apollo at Delphi; and the custom of sprinkling themselves was so necessary a part of all their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water pot. The very composition of this holy water was the same also among the heathen as it is now among the Papists, being nothing more than a mixture of salt with common water. The sprinkling-brush, called by the ancients *aspersorium* or *aspergillum*, which is much the same with what the priests now make use of, may be seen in bass-reliefs or ancient coins, wherever the insignia or emblems of the pagan priesthood are described.'§

* "So that they believed Christians to be really sacrificing to the idols when they threw the smallest particle of incense into the censer with the tips of their fingers." (*Vide Durant*,)

† "Give me the incense, boy, making rich flames." (*Ovid*.)

‡ "Spargens rore levi," (*Virg. Æn.*, vi, 230.) "Sprinkling with the light dew."

§ "Ascend the temples, having sprinkled yourselves with the pure drops." (*Euripides*.)

"Justin Martyr says 'that it was invented by demons, in imitation of the true baptism signified by the prophets, that their votaries might also have their pretended purifications by water;' and Julian, out of spite to the Christians, used to order the victuals in the markets to be sprinkled with holy water, on purpose either to starve or force them to eat what by their own principles they esteemed polluted.

"Thus we see what contrary notions the primitive and Romish Church have of this ceremony. The first condemns it as superstitious, abominable, and irreconcilable with Christianity; the latter adopts it as highly edifying, and applicable to the improvement of Christian piety. The one looks upon it as the contrivance of the devil to delude mankind; the other as the security of mankind against the delusions of the devil.*

LAMPS AND WAX CANDLES.

"No sooner is a man advanced a little forward into their churches, and begins to look about him, but he will find his eyes and attention attracted by a number of lamps and wax candles, which are constantly burning before the shrines and images of the saints.

"Herodotus tells us of the Egyptians (who first introduced the use of lights or lamps into their temples) that they had a famous yearly festival called the lighting up of candles;† but there is scarcely a single festival at Rome which might not for the same reason be called by the same name.

"The primitive writers frequently expose the folly and absurdity of this heathenish custom. 'They light up candles to God,' says Lactantius, 'as if he lived in the dark; and do not they deserve to pass for mad men who offer lamps to the author and giver of light?' In the collections of old inscriptions we find many instances of presents and donations from private persons of lamps and candlesticks to the temples and altars of their gods, a piece of zeal which continues still the same in modern Rome, while each church abounds with lamps of massy silver, and sometimes even of gold, the gifts of princes and other persons of distinction; and it is surprising to see how great a number of this kind are perpetually burning before the altars of their principal saints, as St. Anthony of Padua or the Lady of Loretto.

VOTIVE GIFTS OR OFFERINGS.

"But a stranger will not be more surprised at the number of lamps or wax lights burning before their altars than at the number of offerings

* In this connection Dr. Middleton refers to the sprinkling of horses and asses at the Convent of St. Anthony, where, for his coachman's satisfaction and his own curiosity, he had his horses sprinkled for eighteen pence sterling.

† *Lychnochia*, the festival of burning lamps.

or votive gifts which are hanging all round them in consequence of vows made in the time of danger, a practice so common among the heathen, that no one custom of antiquity is so frequently mentioned by all their writers. But the most common of all offerings were pictures, representing the history of the miraculous cure, or deliverance vouchsafed upon the vow of the donor.

“‘Now, goddess, help, for thou canst help bestow,
As all these pictures round thine altars show.’—*Tibul. El. i, 3.*

“The temples of Æsculapius were more especially rich in these offerings, which Livy says were the price and pay for the cures that he had wrought for the sick, where they used always to hang up, and expose to common view, in tables of brass or marble, a catalogue of all the miraculous cures which he had performed for his votaries.

“‘The altar of St. Philip Neri,’ says Baronius, ‘shines with votive pictures and images, the proofs of as many miracles, receiving every day the additional luster of fresh offerings from those who have been favored with fresh benefits.’ Of which offerings the blessed Virgin is so sure to carry off the largest share, that it may be truly said of her what Juvenal says of the goddess Isis, whose religion was at that time in the greatest vogue at Rome, that the painters get their livelihood out of her.

“‘*Pictores quis nescit ab Iside pasci.*’—*Juvenal.*

“‘As once to Isis, now it may be said
That painters to the Virgin owe their bread.’

“And what is all this but a revival of the old impostures, and a repetition of the same old stories, of which the ancient inscriptions are full, with no other difference than what the pagans ascribed to the imaginary help of their deities, the Papists as foolishly impute to the favor of their saints?

“While they were showing us the shrine of Loretto—the great variety of rich habits with which that treasury abounds, some covered with precious stones, others more curiously embroidered by such a queen or princess, for the use of the miraculous image—I could not help recollecting the picture which old Homer draws of Queen Hecuba of Troy, prostrating herself before the miraculous image of Pallas, with a present of the richest and best wrought gown that she was mistress of.

“‘A gown she chose, the best and noblest far,
Sparkling with rich embroidery like a star.’—*Homer II.*

“The mention of Loretto puts me in mind of the surprise that I was in at the first sight of the holy image, for its face is as black as a negro’s, so that one would take it rather for the representation of a Proserpine or infernal deity than, what they impiously style it, of the queen of heaven. But I soon recollected that this very circumstance of its complexion made it but resemble the more exactly the old idols

of paganism, which in sacred as well as profane writers are described to be black with the perpetual smoke of lamps and incense. 'They light their candles, and their faces are black through the smoke that cometh out of their temples.' (Arnob., L. vi.)

WORSHIP OF IMAGES.

"When a man is once engaged in reflections of this kind, imagining himself in some heathen temple, and expecting, as it were, some sacrifice or other piece of paganism to ensue, he will not be long in suspense before he sees the finishing act and last scene of genuine idolatry in crowds of bigot votaries, prostrating themselves before some image of wood or stone, and paying divine honors to an idol of their own erecting.

"What opinion, then, can we have of the present practice of the Church of Rome, but that by a change only of name they have found means to retain the thing, and by substituting their saints in the place of the old demi-gods, have but set up idols of their own instead of those of their forefathers?

"But our notion of the idolatry of modern Rome will be much heightened still and confirmed as oft as we follow them into those temples and to those very altars which were built originally by their heathen ancestors, the old Romans, to the honor of their pagan deities, where we shall hardly see any other alteration than the shrine of some old hero filled by the meaner statue of some modern saint. Nay, they have not always, as I am well informed, given themselves the trouble of making even this change, but have been content sometimes to take up with the old image just as they found it, after baptizing it only, as it were, or consecrating it anew by the imposition of a Christian name. This their antiquaries do not scruple to put strangers in mind of in showing their churches; and it was, I think, in that of St. Agnes, where they showed me an antique statue of a young Bacchus, which, with a new name and some little change of drapery, stands now worshiped under the title of a female saint.

"The noblest heathen temple now remaining in the world is the *Pantheon* or rotunda, which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa to Jove and all the gods, was piously reconsecrated by Pope Boniface IV to the blessed Virgin and all the saints.*

"With this single alteration, it serves as exactly for all the purposes of the Popish as it did for the pagan worship, for which it was built.

* The inscription and translation: "The Pantheon, etc. By Agrippa, the son-in-law of Augustus, impiously dedicated to Jove and other false gods. By Pope Boniface IV piously dedicated to the Mother of God, and to the holy saints and martyrs of Christ," etc.

For as in the old temple every one might find the god of his country, and address himself to that deity whose religion he was most devoted to, so it is the same thing now; every one chooses the patron whom he likes best. And one may see here different services going on at the same time at different altars, with distinct congregations around them, just as the inclinations of the people lead them, to the worship of this or that particular saint.

"And what better title can the new demi-gods show to the adoration now paid to them than the old ones, whose shrines they have worshipped? Or how comes it to be less criminal to worship images erected by the Pope than those which Agrippa or Nebuchadnezzar set up?

"And as is the Pantheon, it is just the same in all the other heathen temples that remain in Rome. They have only pulled down one idol to set up another, and changed rather the name than the object of their worship. Thus the little temple of *Vesta*, near the Tiber, mentioned by Horace, is now possessed by the Madonna of the Sun; that of *Fortuna Virilis* by Mary, the Egyptian; that of *Saturn* (where the treasure was anciently kept) by St. Adrian; that of *Romulus* and *Remus*, in the Via Sacra, by two other brothers, Cosmas and Damianus; that of Antonine, the godly, by Laurence, the saint. But for my part, I should sooner be tempted to prostrate myself before the statue of a Romulus or an Antonine than that of a Laurence or a Damian, and give divine honors rather with pagan Rome to the founders of empires than with Papal Rome to the founders of monasteries.

"In consecrating these heathen temples to the Popish worship, that the change might be the less offensive, and the old superstition as little shocked as possible, they generally observed some resemblance of quality and character in the saint whom they substituted to the old deity. 'If, in converting the profane worship of the Gentiles,' says the describer of modern Rome, 'to the pure and sacred worship of the Church, the faithful used to follow some use and proportion, they have certainly hit upon it here in dedicating to the Madonna or holy Virgin the temple formerly sacred to the Bona Dea or good goddess. But they have more frequently on these occasions had regard to a similitude of name between the old and the new idol.'

"Thus, in a place formerly sacred to Apollo, there now stands the Church of Apollinaris, built there, as they tell us, that the profane name of that deity might be converted into the glorious name of this martyr; and where there anciently stood a temple of Mars, they have erected a church to Martina with this inscription:

"*MARTYRII GESTANS VIRGO MARTINA CORONAM
EJECTO HINC MARTIS NUMINE, TEMPLA TENET.*"

"Mars hence expelled, Martina, martyred maid,
Claims now the worship which to him was paid."

ROAD GODS AND SAINTS.

"But their temples are not the only places where we see the proofs and overt acts of their superstition. The whole face of the country has the visible characters of paganism upon it. And wherever we look about us, we can not but find, as St. Paul did at Athens, clear evidence of its being possessed by a superstitious and idolatrous people.

"The old Romans, we know, had their gods, who presided peculiarly over the roads, streets, and highways, called Viales, Semitales, Compitales, whose little temples or altars, decked with flowers, or whose statues, at least coarsely carved of wood or stone, were placed at convenient distances in the public ways for the benefit of travelers, who used to step aside to pay their devotions to these rural shrines, and beg a prosperous journey and safety in their travels. Now this custom prevails still so generally in all Popish countries, but especially in Italy, that one can see no other difference between the old and present superstition than that of changing the name of the deity, and christening, as it were, the old Hecate in Triviis by the new name of Maria in Trivio, by which title I have observed one of their churches dedicated in this city.

"And as the heathens used to paint over the ordinary statues of their gods with red or some other gay color, so I have observed the coarse images of these saints so daubed over with a gaudy red as to resemble exactly the description of the god Pan in Virgil :

"*'Sanguineis ebuli baccis minioque rubentum.'*—*Ecl.* x.

"*'Stained with the purple berries of the dwarf-elder, and with vermilion.'*

"In passing along the roads, it is common to see travelers on their knees before these rustic altars, which none ever presume to approach without some act of reverence ; and those who are most in haste or at a distance, are sure to pull off their hats at least in token of respect.

"But besides these images and altars, there are frequently erected on the roadside huge *wooden crosses*, dressed out with flowers, and hung round with the trifling offerings of the country people, which always put me in mind of the superstitious veneration which the heathens used to pay to some old trunks of trees or posts set up in the highways, which they held sacred, or of that venerable oak in Ovid, covered with garlands and votive offerings :

"*'Reverend with age, a stately oak there stood,
Its branches widely stretched, itself a wood ;
With ribbons, garlands, pictures covered o'er,
The fruits of pious vows from rich and poor.'*

"But what gave me still the greater notion of the superstition of these countries, was to see those little oratories or rural shrines, some-

times placed under the cover of a tree or grove; agreeably to the descriptions of the old idolatry in the sacred, as well as profane, writers, or more generally raised on some eminence, or, in the phrase of Scripture, on high places, the constant scene of idolatrous worship in all ages. It being a universal opinion among the heathens that the gods in a peculiar manner loved to reside on eminences or tops of mountains, which pagan notion so generally still prevails with the Papists, there is hardly a rock or precipice, how dreadful soever of access, that has not an oratory, or altar, or crucifix, at least, planted on the top of it.

"When we enter their towns, the case is still the same as it was in the country. We find every-where the same marks of idolatry, and the same reasons to make us fancy that we are still treading pagan ground; whilst at every corner we see images and altars, with lamps or candles burning before them, exactly answering to the descriptions of the ancient writers, and to what Tertullian said of the heathens, that their streets, their markets, their baths were not without an idol. (Tertul. De Spectac, c. viii.)

RELIGIOUS PROCESSIONS.

"But above all in the pomp and solemnity of their holy days, and especially their religious processions, we see the genuine remains of heathenism, and proof enough to convince us that this is still the same Rome which old Numa first tamed and civilized by the arts of religion; who, as Plutarch says, 'by the institution of supplications and processions to the gods, which inspire reverence whilst they give pleasure to the spectators, and by pretended miracles and divine apparitions, reduced the fierce spirits of his subjects under the power of superstition.'

"The description of the religious pomps and processions of the heathen come so near to what we see on every festival of the Virgin, or other Romish saint, that one can hardly help thinking these Popish ones to be still regulated by the old ceremonial of pagan Rome. At these solemnities the chief magistrate used frequently to assist in robes of ceremony, attended by the priests in surplices, with wax candles in their hands, carrying upon a pageant or thensa the images of their gods, dressed out in their best clothes. These were usually followed by the principal youth of the place in white linen vestments or surplices, singing hymns in honor of the god whose festival they were celebrating, accompanied by crowds of all sorts that were initiated in the same religion, all with flambeaux or wax candles in their hands.

THE FLAGELLANTS.

"In one of these processions, made lately to St. Peter's in the time of Lent, I saw that ridiculous penance of the flagellants, or self-whippers, who march with whips in their hands, and lash themselves as they

go along on the bare back till it is all covered with blood, in the same manner as the fanatical priests of Bellona or the Syrian goddess, as well as the votaries of Isis used to slash and cut themselves of old, in order to please the goddess by the sacrifice of their own blood.

"In the same season of Lent, in one of the churches of the city, where whips or lashes, made of cords, are provided and distributed to every person present, a short office of devotion is performed; the candles being put out upon the warning of a little bell, the whole company begin presently to strip, and try the force of these whips on their own backs for the space of near an hour, during all which time the Church becomes, as it were, the proper image of hell, where nothing is heard but the noise of lashes and chains, mixed with the groans of these self-tormentors.

"Seneca, alluding to the very same effects of fanaticism in pagan Rome, says: 'So great is the force of it on disordered minds that they try to appease the gods by such methods as an enraged man would hardly take to revenge himself.' *Seneca Fragm.*"

Dr. Crary, in the *Christian Advocate* of June 21, 1877, thus describes the flagellants in Southern Colorado, and this is Romanism of the nineteenth century in America!

"The *Rocky Mountain News*, of April 11th, has the following:

"'SELF-INFLICTED TORTURES OF RELIGIOUS ENTHUSIASTS IN COLORADO.

"Southern exchanges are full of stories of the *ante-Easter* punishment of the peculiar sect of Catholic fanatics called Penitentes. They undergo more or less self-inflicted punishment during the season of Lent; but the big round-up of flagellation takes place on Wednesday, Thursday, and Friday before Easter. Some use bramble bushes and briars; but the most common method is to fill a muslin sack with cactus, and bring this down at every step on the bare back. They go in processions, stripped to the waist, wearing nothing but a pair of drawers. The procession is headed by one or more playing on wind instruments, and the women accompanying the men singing or chanting in time with the other music. The *Del Norte Prospector* has an account of this annual flagellation, gone through with by a squad of Penitentes a few miles from that town:

"'They marched to the music of a sort of flute instrument; taking one step forward, they would strike back over one shoulder, the heavy end of the weapon striking in the small of the back; then another step forward, and a blow over the other shoulder, and so on. Their backs being bare, were, of course, raw and torn, and the blood almost streamed down. As many more were each provided with a

cross. These instruments varied in size. Some were fully ten, perhaps twelve, inches in diameter at the butt end, and ten to twelve feet in length, with a stout cross bar. These they dragged with one end on the ground and the other on their bare shoulders, until they must stop to rest; then, lying flat down, the cross was laid on top of them. A number of men were in attendance, who assisted in raising the crosses that were too heavy for some of the deluded sufferers to raise to their shoulders. This sort of punishment was continued over a distance of fully half a mile. Instances have been told of men having been killed by being trampled upon; some by being dragged to pieces. Sometimes they are lashed to a cross, and left exposed until life has almost departed."

"We have been informed by old citizens of Southern Colorado that these Mexicans believe that they expiate their sins and lay up treasures of meritorious works for themselves and their friends by these tortures inflicted upon themselves. The above quotation does not tell the half of the utter abominations of these Easter rites. Not a year passes without some deaths resulting from these cruelties. One of the rites of the occasion is as follows: In the house appropriated to the use of the Penitentes men lash themselves with long, thick scourges, made of soap weed, or *yucca*, having sharp points, which penetrate the flesh like needles. The flesh is lacerated at every blow, and the blood flows in streams until the victim is too weak to strike himself. Then he will lie down, and beg all that are in the room "for the love of God" to whip him with these scourges.

"The Mexicans present do this, and continue until the deluded wretch is past all hope and dies of his injuries. They think that a man who dies thus is at once admitted to the highest heaven, and leaves enough merit to save several of his friends. Some are crucified, and die either on the cross or after being taken down. This is the doctrine of penance carried to its legitimate end."

FALSE MIRACLES.

Dr. Middleton continues:

"If I had leisure to examine the pretended miracles and pious frauds of the Romish Church, I should be able to trace them all from the same source of paganism, and find that the priests of new Rome are not degenerated from their predecessors in the art of forging these holy impostures, which, as Livy observes of old Rome, 'were always multiplied in proportion to the credulity of the poor people to swallow them.'

"In the early times of the Republic, in the war with the Latins, the gods, Castor and Pollux, are said to have appeared on white horses in the Roman army, which, by their assistance, gained a complete victory, in memory of which the general, Posthumius, vowed and built a temple publicly to those deities; and, for a proof of the fact, there were

shown, we find, in Cicero's times, the mark of the horses' hoofs on a rock at Regillum, where they first appeared.

"They show us too, in Italy, the marks of hands and feet on rocks and stones, said to have been effected miraculously by the apparition of some saint or angel on the spot, just as the impression of the feet of Hercules was shown of old on a stone in Scythia, exactly resembling the footsteps of a man; and they have also many churches and public monuments erected in testimony of such miracles.

"The religion of Ceres of Enna was celebrated, as Cicero informs us, with a wonderful devotion, both in public and private, through all Sicily, for her presence and divinity had been manifested to them by numerous prodigies, and many people had received immediate help from her in their utmost distress. Her image, therefore, in that temple, was held in such veneration that whenever men beheld it they fancied themselves beholding either Ceres herself, or the figure of her, at least, not made by human hands, but dropped down to them from heaven. What else, indeed, are all the miraculous images which we see in every town, said to be made by angels, and sent down to them from heaven, but mere copies of the ancient fables, or the image of Diana dropped from the clouds?

"In one of the churches here they show a picture of the Virgin, which, as their writers affirm, was brought down from heaven with great pomp, and, after having hung awhile with surprising luster in the air, in the sight of all the clergy and people of Rome, was delivered by angels into the hands of Pope John the First, who marched out in solemn procession in order to receive this celestial present.

"Nothing is more common among the miracles of Popery than to hear of images that on certain occasions had spoken or shed tears or sweat or bled; and do we not find the very same stories in all the heathen writers?"

Dr. Middleton proceeds to draw the parallel between the altars and houses of refuge to which criminals fled in pagan and Papal Rome; only that under the latter these retreats became more numerous, criminals more abundant, and crime more unblushing. In fact, it is the origin of the brigand system of Italy, the Mollie Maguire societies of Ireland and America. He further draws the parallels and comparisons between the pagan and the Papal priesthood and monastic orders, showing their identity under the two systems. He thus sums up his letter:

"I could easily carry on this parallel through many more instances of the pagan and Popish ceremonies, if I had not already said enough

to show from what spring all that superstition flows which we so justly charge them with, and how vain the attempt to justify by the principles of Christianity a worship formed upon the plan and after the very pattern of pure heathenism.

"I have sufficiently made good what I first undertook to prove—an exact conformity of worship between Popery and paganism. For since, as I have shown above, we see the present people of Rome worshiping in the same temples, at the same altars, sometimes the same images, and always with the same ceremonies, as the old Romans, they must have more charity, as well as skill, in distinguishing than I pretend to have, who can absolve them from the same superstition and idolatry of which we condemn their pagan ancestors."



Perfuming a bell.



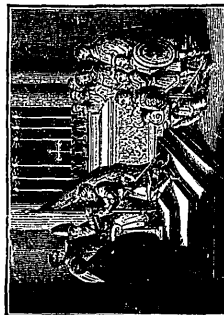
Benediction of a warrior.



Benediction of the foundation.



Consecration of an image.



Benediction of a Standard.



Bishop making the sign of the cross at the church door.



Benediction of a new cross.



Benediction of the ground where a church is to be built.



Bishop making the Alphabet with index.

Romish Ceremonials.

CHAPTER II.

RITUALISM.

ITS RELATION TO PAGANISM AND POPEY—DOCTRINES, USAGES, EXTENT—
RITUALISM IN ENGLAND, AMERICA, CANADA—FROUDE'S JUDGMENT.

IF paganism be the parent of Popery, ritualism is the embryo, the chrysalis on its way to full development. It is a *parasite* that feeds on the Anglican Church of Europe and America, drawing its life-blood from the two great arteries, apostolic succession and the fetid fungi of the unpurged rubrics of the prayer-book.

It uses language essentially heathen and Romish of the person of the deity, as of "God being born," of the "young God," "the mother of God," "the blood of God," and "the death of God." So in reference to the worship of images and departed spirits, purgatory and prayers for the dead, incense and holy water, beads and rosaries, the mechanical aids to devotion, are peculiarly heathen in their origin. In the priestly dress of the alb, the chasuble, the amice we see not even the Jewish sacerdotal dress, but the pagan, as the names and forms indicate. The bowing of the head, oscillations of the neck, and the varied genuflections of the body are all pagan and Romish. And yet these teachers feed and fatten in the rich pastures of a Protestant Church, whose fathers laid down their lives for Bible and Protestant Christianity. If the spirits of the martyred reformers, Latimer, Ridley, and Cranmer, were allowed to return, and enter the ritualistic churches of England, they would see not only Popery again invading the English realm, but throning itself in the most sacred places of worship in the nation, the sanctuary, the university, and the Parliament. There are three periods of ritualistic revival in the history

of the Anglican Church. The *first* was under Charles I, sustained by Laud. This was crushed by Cromwell and the Puritans. The *second* was under Charles II and the restoration. This was overcome by William III and the Parliament. The *third* was in the reign of George IV, when Pope Pius VII was restored, the Jesuits let loose like the apocalyptic frogs to crawl into the universities and churches of Europe and England. Then came the liberal reform and Catholic emancipation, and with them the corruption of the morals of the British Isles, followed by the famine in Ireland. In all this time ritualism was stealthily and steadily advancing. Pusey in Oxford, with the anonymous writers of the tracts for the times, were doing their work in giving false glosses of the thirty-nine articles, false interpretations of vows and obligations, and false views of sacramental grace, elevating the ministry to a high-caste priesthood, and looking upon the dissenting ministry and Churches as outcasts from the Lord's inheritance. Three places of interest were the special points of attack in this Jesuitical movement. These were the universities, the churches, and the families of the aristocracy. Ritualistic professors obtained chairs of teaching in the universities, ritualistic curates soon became rectors and vicars and rectors' bishops, who allowed the leprosy to spread, and French nurses obtained places in many of the nurseries of the aristocracy, with a view to prepare them for fashionable seminaries in France, where polite manners were of more value than high morals. Soon young lords and young ladies went over to Rome, turning their backs on the Church of their fathers. Their first teachers were French Catholics, their first prayers were Romish, and their first tender thoughts and feelings were led in that channel.

Ritualists themselves define their system as ceremonial hieroglyphics, parable in action, a symbolic science, etc. They regard the Anglican, the Romish, and the Greek Churches as one universal and Catholic Church.

All outside of these, as the Dissenters, are outside the

fold of salvation, rebels against God and his Church, and "although they may not be punished on earth, they will certainly be punished hereafter." "There is no sacrifice among Dissenters. The holy sacraments can be had only in the Church. Their teachers have no authority to teach, no power to administer the sacraments. They are nothing but laymen." Such is the language Romanists use of the Anglicans, and Anglicans of Dissenters. The line of apostolic succession is traced thus: As Christ gave to his apostles authority, so the apostles to their successors, receiving the same powers from them as they did from Christ. Through the agency of the priest "we are *born* of water and of the Spirit in baptism, are renewed by the Holy Ghost in confirmation, and cleansed from sin in the holy communion." Thus they make the sacraments saving: "In the prayer of consecration of the eucharist the Holy Ghost comes down upon the elements of bread and wine, and they become verily and indeed the body and blood of Christ."

DOCTRINE OF THE MATERIAL PRESENCE.

This is thus presented: "At the words, 'This is my body, this is my blood,' you must believe that the bread and wine become the real body and blood with the soul and godhead of Jesus Christ." The same thought is presented in the ritualistic hymns.

"Angels hover round that altar, though their forms we can not see;
They are worshipping their Maker as they did on Calvary.
Join with them, adore your Saviour, as before you hid he lies;
Offer to the heavenly Father that all holy sacrifice."

Thus angels are represented as worshipping the wafer. Another hymn discourses thus:

"Oh, see within a creature's hand the vast Creator deigns to be,
Reposing infant-like, although on Joseph's arm or Mary's knee.
Sweet sacrament, we thee adore; oh, make us love thee more and more."

AURICULAR CONFESSION AND ABSOLUTION

Are thus presented: "The sins which our Lord has authorized his ministers to remit are mortal sins, and not venial,

which are remitted by the devout recitation of the Lord's Prayer. God has empowered his priests to forgive sins, so, on the other hand, on the part of the priest there is an obligation to require such confession of the penitent, for he is empowered to *retain* as well as to *remit* sins, and consequently he must know the nature and accompanying circumstances of such sins, that he may know whether or not the penitent is qualified to receive absolution." (Comp. P. Book.)

FORM OF CONFESSION.

"I confess to God the Father Almighty, to his only begotten Son Jesus Christ, and to God the Holy Ghost, before the whole company of heaven, and to you, my father, that I have sinned exceedingly in thought, word, and deed, by my fault, my own fault, my most grievous fault." Then follow the sins detailed. "For these . . . I most humbly ask pardon of God, and of you, my ghostly father, penance, counsel, and absolution."

MASSES AND PRAYERS FOR THE DEAD

Are thus presented from the Office Book: "I pray thee, O Great High-priest, for the souls of the faithful departed." "Rest eternal grant unto them, O Lord, and let light perpetual shine upon them." "From the gates of hell deliver their souls, O Lord; may they rest in peace." "May blessed Mary, ever Virgin, and all thy saints intercede for them, that they may come to the fellowship of eternal happiness, through Jesus Christ, our Lord. Amen." (Vespers, etc.)

IMAGE WORSHIP

Is almost as strongly advocated by the ritualists as Romanists. It is thus presented by Father Ignatius, one of their leading men: "But this we do confess, and gladly also, *first*, that we use holy images in divine service; and, *secondly*, that we do with reverence worship the same. We do bow before the image of our Lady and our Mother. . . . We worship the image for Mary's sake, and Mary for Jesus's sake."

EXTENT OF RITUALISM IN ENGLAND.

Some suppose six thousand clergymen are ritualistic. There are about one thousand churches where ritualistic services are held in England and Wales, and about two thousand clergymen connected with them. No doubt a large number secretly sympathize. All that believe in sacramental efficacy and apostolic succession trend in that direction, and the whole must ultimately gravitate toward Rome. St. Albans and Mr. Tooth appear thorns in the flesh of the establishment, and roots of bitterness which, springing up, trouble them. The only cure for the evil is



RITUALISM, ST. ALBANS.

ROMANISM, ST. PATRICK'S.

disestablishment. The law can not arrest it, and the bishops and administrators of the law have no heart to put it in force; consequently, the Church establishment has become a *nursery* for Romanism. Men who, under the guise of clergymen of the establishment, enter in, take her vows upon them, swear allegiance to her articles and faith in her doctrines, and yet remain within, to *subvert* her doctrines and government while living on her emoluments, are fit to do any thing that Jesuits may require them to do.

As seen through Roman Catholic eyes, English ritualism is not very different from Papacy—the following, from the *Voce della Verità*, in Rome, showing the points of similarity: “One of the strangest facts certainly is that of the-English Ritualists, who style themselves by a ridiculously contradictory name—English Catholics. It is a real comedy, which we are inclined to call sacrilege if it were not excused by the good faith of some, by ignorance and prejudice in others. As it is, they use almost all our rites; and, if you enter their churches, or are present at their ceremonies, it can be hardly believed that you are not in a Catholic church. The altar, which in England was once but a naked table with a cover and a Bible, is now a rich altar, richly decorated with a cover, candlesticks, candles, flowers, a cross, or even a crucifix. They have their litanies and a rosary. They use incense and our sacred vestments. They cross themselves; they have the holy water; they bend the knees before what they call the most holy sacrament. Their priests are completely shaven, they dress like ours, and even now they assume the collar—so that you must know them to distinguish them from ours. They say mass (after their fashion), and recite (*si sic est*) the canonical hours. They observe most strictly the feasts of the saints, and they speak with great remorse of Lent, of the vigils, and of the *quattro tempora*, only that here the Ritualistic bark is shipwrecked on the rock of fasting, which is certainly mentioned at the commencement of the ritual or prayer-book; but there is a fatal obstacle to it in the gastric juice of the English stomach. Accordingly, they fast very fully and mentally. They have even their Sisters of Charity and monks.’ Under the circumstances, it is not surprising that the Catholics look with hope, and the true Protestants with anxiety, upon present tendencies in one portion of the Church of England.”

But of what use are altar, sacrifice, priest, and ritualistic vestments in the Christian dispensation? Has not Christ fulfilled them all, and nailed them to his cross? As symbols of the one great sacrifice to come, they were of use to prepare the world for Christ. But now that he is come, they are of no more use. The priesthood and the Pharisees of Christ's time, the Judaizing teachers of Paul's time, were all Ritualists. The Epistle to the Hebrews is the great apostolic argument against them and all Ritualism since, which sinks the spirit in the letter, the substance in the shadow, and materializes Christianity, turning the most holy sacraments into a superstitious fetic.

RITUALISM IN AMERICA

Is also spreading like a leprosy. The late bishops of Vermont and Illinois, Hopkins and Whitehouse, with Bishops Neely, of Maine; Doane, of New Jersey; Quintard, of Tennessee, and Potter, of New York, have had much to do with its introduction. Professors Hopkins and Seymour have advanced ritualistic views in the theological seminaries, so as to draw a large number of disciples after them. There are three churches in New York, "St. Albans," "Christ's Church," and "St. Mary the Virgin's," under the leadership of Morrill, Ewer, and Brown. Father Graf-ton leads the way in Boston, and Dr. Batterson in Philadelphia. Baltimore is also a center of ritualistic influence.

In June, 1873, the Ritualists of America held a confraternity meeting in New York at the time their friends in London were holding another. Such was the *duplicity* of the leading actors in the services that they gave no account of them to the American public; but one of their number wrote an account to the English *Church Times*. The sharp editor of the New York *Independent* published the report from the *Church Times* as a matter of news. The report produced a good deal of excitement, and some of the American Episcopal papers denied its authenticity, until the *Independent* referred to the source of his information. Bishop Quintard's people questioned him about his connection with it. Let the reader ponder the following report of American Ritualism by one of its own members:

"The associates of the American branch of the Confraternity of the Blessed Sacrament (Protestant Episcopal) held their annual conference in this city the last of the month of June, simultaneously with the annual gathering in London. The first vespers were sung in St. Ignatius's Church, of which the Rev. Dr. Ewer, Superior-general of the American order, is rector. The procession entered the church from the sacristy in the following order: Crucifer, choir boys and men, the reverend clergy, the superior-general, the preacher, the officiants, banner-bearer, acolytes, and the Right Rev. the Bishop of Tennessee. The Rev. J. W. Shackelford, of this city, was the officiant. The next morning (Corpus

Christi) there were low masses every hour at the churches of St. Ignatius, St. Mary the Virgin, and St. Albans. The bishop of Tennessee celebrated at St. Ignatius's Church at the seven o'clock mass. At eleven o'clock, high mass was celebrated at the church of St. Mary the Virgin, of which the secretary of the Confraternity of the Blessed Sacrament, the Rev. T. M'Kee Brown, is rector. The superior-general was the celebrant, and the Rev. Father Grafton, S. S. J. E., the preacher. In his sermon he argued that the three great truths of priest, altar, and sacrifice are distinctly taught in the prayer-book, and closed with an earnest appeal to all present, and especially to his brothers in the priesthood, to hold firmly and teach faithfully the great doctrines of the real presence and the sacrifice of the altar. After mass, the annual conference took place. The superior-general was re-elected, and gave his annual address, in which he congratulated his brothers that the principle of non-communicating attendance, and the vital truth involved therein—namely, that the blessed eucharist is a holy sacrifice as well as a sacrament—had been successfully asserted in the General Theological Seminary of the Protestant Episcopal Church; that there were now sixty-five priests-associates, as against twenty-one in 1869; that the eucharistic vestments are worn in sixteen out of forty-one dioceses; and that eucharistic lights have recently and without objection been introduced in Trinity Church, New York. He remarked that the outlook every-where in the American Church was very cheering to the Catholic, and closed by saying that, although Catholicity was ridiculed, it prayed for its misguided persecutors. The Rev. Dr. Batterson offered the following resolution, which was unanimously adopted: 'That the secretary be directed to forward semi-annually to all priests-associates a printed list of all priests-associates, which list is to be considered confidential.' On motion of the Rev. Father Grafton, of Boston, a resolution of thanks to the Rev. W. J. E. Bennett, of Frome Selwood, England, was adopted, for his vindication of the doctrine of the Real Presence in the Church of England. At the close of this business meeting the *anima Christi* was said, the prayers for the Confraternity and the repose of the souls of the dead were offered, and the conference was brought to a close."

RITUALISM IN CANADA

Has its centers in Montreal and Toronto. St. John's Church, Montreal, is long a "head center," under Mr. Wood; and the diocese of Toronto bids fair to eclipse it, as the letter from the *Christian Guardian* will show:

"Some of this evidence is adduced from the Sixth Occasional Paper of the Church Association of the Diocese of Toronto, just published. It quotes from a volume recently issued from the Canadian press

sentiments which are hard to reconcile with the retention of the least vestige of the doctrines of the Anglican Church. Some of its quotations we here cite. The somewhat enigmatical title of the work is, '*Vox Dei aut Vox Populi*.' At the outset the author thus announces his position and purpose: 'As the writer of these pages, like so many of those interested in the Catholic revival, has come up from the lowest depths of Protestantism to a full realization of the blessedness of Catholic doctrine and ritual, he feels that it would be selfish to deny a helping hand to those still groping in that darkness, out of which, by God's grace, he has happily been lifted.'

"At page seven the like bitter antagonism to Protestantism again appears: 'The Church of England is Catholic, and in no way entitled to the opprobrious epithet of "Protestant." . . . As Protestantism is mere incipient rationalism, the first duty of Catholicism is to throttle it.'

"The writer proceeds to hope that the time will come when 'men shall loathe as now they love the name of Protestant.' . . . Instead of the immoral gloss of justification by faith, or the wretched figment of private judgment, the Church,' he says, 'must make the belief in the real objective presence of Christ in the sacrament of the altar the *Articulus Ecclesiæ Stantis vel Cadentis*.'

"The subject of the Lord's-supper is, ostentatiously headed 'the adoration due to Christ, really, actually, and objectively present in the sacrifice of the mass;' and that there may be no misapprehension on the subject, the following note is appended: 'This old English name for the holy eucharist is used without apology.'

"In the celebration of this mass he asserts the communicant may 'eat, drink, holding in his palm Jesus Christ, the Son of God, the Saviour,' and declares that when he 'eats the body of his God in the mystic sacrament of the altar, his soul is fed with bread of fatness—royal food.'

"With reference to prayers to the dead the following language is used: 'To limit our request for the brethren to pray for us to those in the flesh would deny a cardinal part of the creed.' The following form of prayer is set forth as a model for imitation: 'Holy Mother of God, ever Virgin, intercede for me with the Lord our God. Pray for me, blessed Peter. O Angel of God, who art my guardian, enlighten, keep, govern, and direct me this day, who by the divine goodness am committed to thy care!'

"The crossings of the Church of Rome are thus enforced: 'As there is a most foolish objection to this beautiful and primitive custom, it may be well to describe its meaning. "The sign of the cross is a short creed in action. First, it represents our belief in the Crucified, and our trust in his passion. Next, it declares our faith in the Holy Trinity, to whom we have access by the cross of Christ. For first we place our hand to our forehead, in the name of the Father, who is God over all; then to

the bottom of the breast, and of the Son, who humbled himself even to the death of the cross; and lastly from the left to the right side, and of the Holy Ghost, who proceedeth from the Father and the Son.”

“Auricular confession, that tremendous engine of priestcraft for acquiring dominion over the bodies and souls of men, is declared to be ‘the only remedy for the current disorder of the times. The calm that ensues must be that of a soul washed with precious blood through the sacrament of penance, and not the deadly lethargy produced by the Protestant opiate of “faith alone.”’ Martin Luther is denounced as an arch-heretic, the Puritan Pilgrim Fathers are designated ‘the unsavory cargo of the *Mayflower*,’ and Protestantism described as a ‘hollow, disreputable sham,’ ‘the dread Pandora’s box setting free the demons of lust, selfishness, and avarice.’

“It is full time for the Church Association to drag to light the hidden works of darkness of those emissaries of Rome, who would empoison the mind and pervert the faith especially of the youthful and unwary. For be it known that this Romish literature is circulated by stealth, and with a Jesuitical cunning is sown like tares among the good seed of the Gospel in Sunday-schools, charitable associations, and similar organizations.”

The Reformed Episcopal Church of America, led by the late Bishop Cumming, did not come out too soon from this close connection Ritualism. Led by such men as Bishops Cheney and Fallows, they have a grand mission before them as the true daughter of the Protestant Episcopal Church of the reformers. The historian Froude thus sums up the evils and the ruin of Ritualism:

“Forty years ago a knot of Oxford students, looking into the Constitution of the Church of England, discovered principles which, as they imagined, had only to be acted on to restore religion to the throne of the empire. With no historical insight into the causes which had left those peculiar forms in the stratification of the Church, like fossils of an earlier age, they conceived that the secret of the Church’s strength lay in the priesthood and the sacraments; and that the neglect of them was the explanation of its weakness. The Church of England so renovated would rise, they thought, like Achilles from his tent, clad in celestial armor; it would put to flight the armies of infidelity, and bring back in a modern shape, adopted to modern needs, the era of Hildebrand and Becket. They, and only they, stood on the ground from which they could successfully encounter atheism. They, and they only, as tracing their lineage through imposition of hands to the apostles, could meet and vanquish the pretensions of Rome.

"Singular imagination! The battle which ensued is not yet over, but the issue of it has long ceased to be uncertain. Of the conflict with materialism these gentlemen made less than the Evangelicals had made. Materialism is sweeping over the intellect of the age like a spring tide, continually on the rise. They did not conquer Rome. The ablest of them, after all their passionate denials, were the first to see that if their principles were sound, the Reformation had been a crime, and that they must sue for admission into the bosom of their true mother. They submitted; they were received; they and the many who have followed them have been the most energetic knights of the holy war; they have been the most accomplished libelers of the institution in which they were born. The Anglican regiment, which pretended to be the most effective against the enemy in the whole Protestant army, is precisely the one which has furnished and still furnishes to that enemy the most venomous foes of the English Church and the largest supply of deserters.

"What these gentlemen have really accomplished is the destruction of the Evangelical party in the established Church. While the most vigorous of the Anglo-Catholics have gone over to the Papacy, the rest have infected almost the entire body of the Episcopal clergy with principles which seem to add to their personal consequence. *The youngest curate affects the airs of a priest. He revives a counterfeit of the sacramental system, in which he pretends to have a passionate belief. He decorates his altar after the Roman pattern; he invites the ladies of his congregation to confess to him, and whispers his absolution; and, having led them away from their old moorings, and filled them with aspirations which he is unable to gratify, he passes them on in ever-gathering numbers to the hands of the genuine Roman, who waits to receive them.* The Episcopal Church of England, with its collateral branches in this and other countries, no longer lends strength to the cause of Protestantism. It is the enemy's chief depot and recruiting-ground."

CHAPTER III.

ROME, THE BIRTHPLACE OF ROMANISM.

FOUNDERS—HISTORY—PALACES—CHURCHES—MONUMENTS—SEVEN HILLS—
THE PEOPLE.

DISCARDING whatever is apocryphal and legendary in connection with the history of the rise of Rome as a city, there is enough to show that about seven hundred and fifty-two years before Christ her foundations were laid.

Romulus and Remus, two twin brothers, the leaders of a few hardy tribes, laid the foundations of the city on the banks of the Tiber, with ceremonies much older than the city of ceremonies itself. The river, fed by the melting snows of the Appenines, often overflowed its banks, deluging parts of the city, was of little commercial use and of no military defense, being rapid and tortuous in its course from the city to the sea, a distance of sixteen miles, a depth of from fifteen to twenty feet, and a breadth of less than two hundred. Yet here rose the mightiest city of mediæval or of ancient times, whose wealth was proverbial, and whose power was dreaded the world over. The city stood on seven hills, the Palatine, Capitoline, Aventine, Quirinal, Esquiline, Viminal, and Celian—the Palatine being the center from which the city radiated. The river divides the city into two unequal parts, on the east side of which stood on the distant hills, ancient, classic Rome. Between the hills and the river stands modern Rome, and on the west bank the Corsini palace, the castle of St. Angelo, St. Peter's, and the Vatican.

From the summit of the Capitoline Hill and the ancient Forum one may look out upon a mass of ruins and relics, temples and palaces, stretching away in the distance.



The Twelve Cæsars.

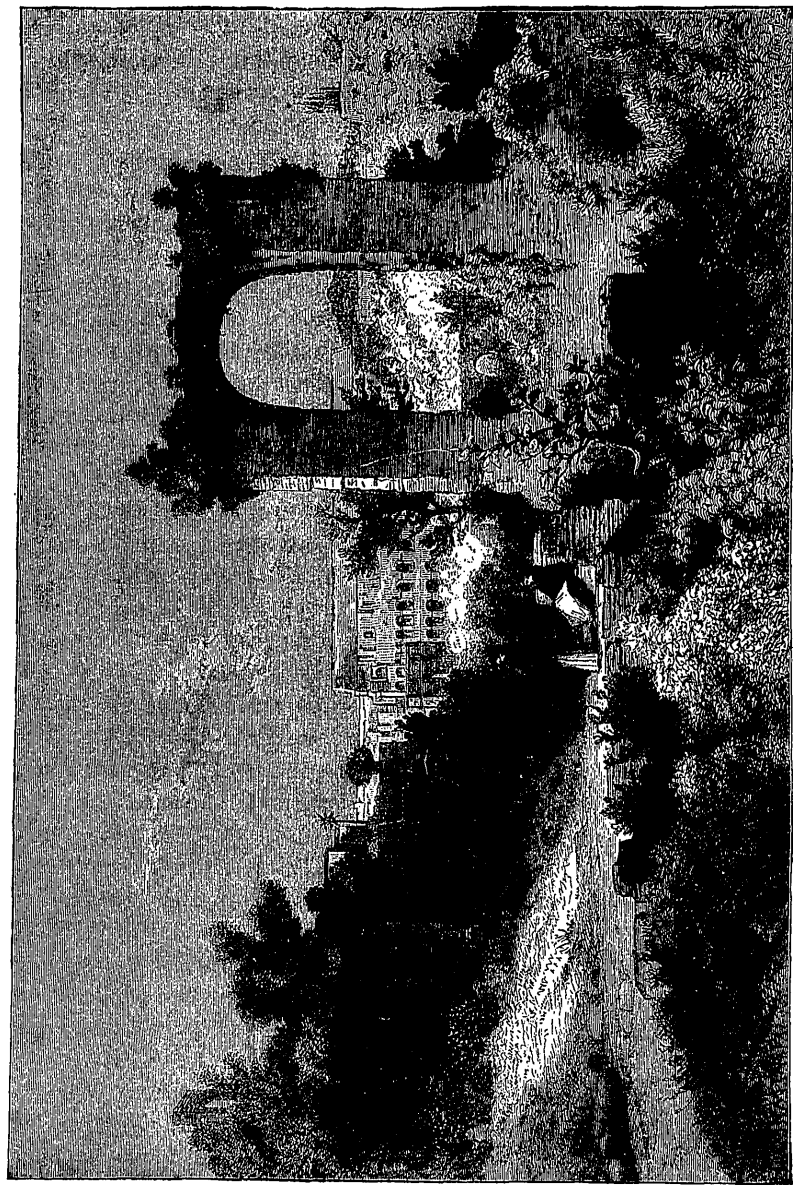


"Here, in close proximity, are the famed arches of Septimus Severus, and Titus and Constantine; here is the pavement where Cæsar walked and where Cicero pleaded, while not far distant are the Coliseum and the palace of the Cæsars, and the baths of Caracalla, and Trajan's Column and the Pantheon."

"Stand upon the Capitol. Before you is the Palatine, where Romulus stood; beneath you are the Cyclopean walls and the rock-hewn dungeon of one of the villages out of which the empire sprang. On yonder hills Hannibal encamped. Through those gates marched the legions which conquered the world. There runs the *via sacra*, along which the victorious generals passed in triumph; the Forum, in which thousands hung upon the eloquence of Cicero, and the spot where Cæsar fell, pierced with wounds, are before us. There stretches the Appian Way, trodden by the feet of a prisoner from Jerusalem, who was to win for his Master a nobler victory and for himself a more imperishable crown than Romans ever knew. That vast pile is the Coliseum, where Christians were flung to the lions and gave their blood to be the seed of the Church. The Campagna around us is hollowed into catacombs, in which they laid down their dead to sleep. There stands the arch where Titus passed, bearing the spoils of the temple. Baths, temples, palaces, basilicas attest the splendor of the empire, and mark its decline and ruin."

Within those walls, around those hills, and the spaces between, what a history gathers, running up the centuries to half the age of man on earth!

Here is the *Palatine*, where Romulus laid the foundation; where, it is said, his straw hut stood until the time of Nero, giving place at last to the palace of the Cæsars and the golden house of Nero. Here, it is said, Æneas settled with his Trojan band, fresh from the walls of Troy, many years before. The riches and spoils of the world were gathered here to beautify and adorn not only the royal palace and royal gardens, but the splendid mansions of the patricians



The Palatine, from the Aventine.

and senators. For here lived Crassus, Cicero, Clodius, Milo, and Catiline; but all is ruin now. "No site of Roman ruin," says Mrs. Hemans, "equals the *Palatine* in blending the wildness of nature with the beauty of decay, the picturesqueness of landscape with the solemnity of ornamental remains. Long avenues of trees extend between vaulted chambers, more or less fallen; huge masses of crumbling masonry rise out of garden plantations; tall cypresses shoot up from terraced walks; the myrtle and ilex hang over shattered walls, that seem on the point of sinking to the ground; here and there may be seen the fleshy foliage of the cactus, or the broad tapering leaves of the aloe, spreading from some chink where the soil has accumulated. Even the vulgar appropriation to vegetable gardens has not destroyed the solemn sadness or affecting beauty of the imperial mount in its desolation." Here, on the summit of this hill, in the palace of the Cæsars, when Rome was in all its glory, stood before Nero the great apostle of the Gentiles. The chains upon his hands, the tears in his eyes, the sheen of that glory which he saw on the way to Damascus, lingered on his face. In his mind were the unutterable words he heard in paradise. From his lips, touched with hallowed fire, came forth in burning words and tender tones his own defense; but the apostle's cause was lost in the glory of his divine Master, which was ever uppermost in his mind. The emperor listened, and Paul was delivered out of the mouth of the lion, whether in the palace or the Coliseum.

There gathered around the emperor and his prisoner there that day not only Roman senators, soldiers, and courtiers, who were affected by the recital of his conversion, as were Felix, Festus, and Agrippa, at Cesarea, but the captive kings and foreign princes, held as hostages from various parts of the empire, who looked and listened with wonder, some of whom became saints in Cæsar's household. Perhaps it was there that day that Caractacus, the British captive king, and Linus and Claudia, the royal hostages, were converted. This is that Claudia, whose beauty the poet

Martial celebrates as the "woad-stained British maid," and to whom Paul sent his greeting. Did they not return with the released prisoner and become the first heralds of the cross in Britain? Long since, Paul and the saints of Cæsar's household went up from the hall of judgment to the throne of glory. Nero and his guards have gone to their own place; the palace of the Cæsars is in ruins; Rome has fallen, and the eternal city lies amid the ravages of time and the desolations of war a monument. Over the ruins, and above the fallen grandeur of the queenly city, is heard the voice of that Gospel Paul preached and Peter wrote: "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever, and this is the Word which by the Gospel is preached unto us."*

If the riches and spoils of the world were gathered to the Palatine to enrich and adorn its palaces and mansions, the strength of the empire was centered in the *Capitoline* Hill. Here stood the Capitol, or citadel fortress, at one end, and the temples of Jupiter, Juno, and Minerva at the other, and the Tabularium, or House of Records, in the center. To the citadel fortress the soldiers fled in time of siege. In the Tabularium the archives of the empire were kept, and from its steps the *plebiscitum*, or vote of the citizens, in 1870 was announced, which dethroned the last of the sovereign pontiffs, Pius IX, and enthroned Victor Emmanuel as King of Rome and Italy. Here Rome embraced her heroes, and exhibited her captives and her conquests. Along the *Via Sacra* they came to reach the summit of the Capitol. Here Titus led his Jewish captives, and exhibited among the spoils of war the sacred vessels of the Temple as seen upon the arch of Titus. Near by was the Tarpeian Rock, from which captives and traitors were hurled and dashed to pieces below. The Aventine Hill stood to the south of the Palatine. Here Remus stood to watch the

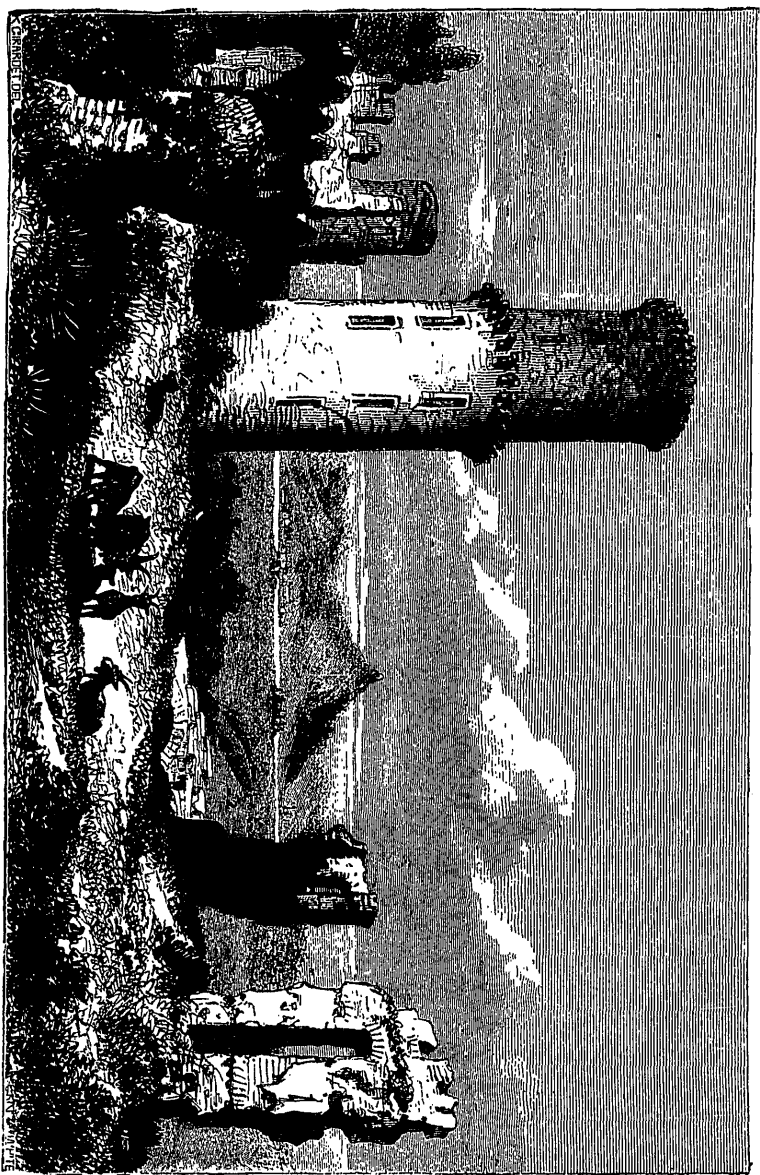
* 1 Peter i, 24, 25.

flight of birds, while his brother stood upon the other with more successful ken. Near to this were the celebrated baths of Caracalla, whose mosaic floors and frescoed ceilings and marble walls were the wonder of the world. Here sixteen thousand persons might bathe at once. To the south-east is seen the *Celian* Hill, with the church of St. John Lateran, one of the oldest basilicas transformed into the metropolitan church of the city. Farther east rises the Esquiline Mount, with the baths of Titus near, and the church of St. Maria Maggiore gracing its gentle swells. Beyond the Esquiline, yet farther east, rose the *Viminal* and *Quirinal* Mounts, the last of which is graced by the Quirinal Palace, the royal residence of the King of Italy. Besides these seven hills there were others of lesser note without the city walls, such as the Pincian, Vatican, where now the palace of the Vatican and St. Peter's stand, and the Janiculum, Mon Mario, and others appear in connection with modern Rome.

The seven hills of Rome were crowned not only with temples, palaces, and mansions of the rich, but with paradisaical gardens, where all kinds of shrubs and flowers of every clime and color grew, and birds sang, and citizens sat beneath the shade, looking out upon the city and the river that lay below, the cloud-capped mountains behind, the azure sky above, and the blue sea beyond. This was Rome, the mistress of the world, the city of the Cæsars and the Popes. No part, however, within the city walls was more remarkable than the *Forum* and its surroundings, which occupied a space between the Palatine, Capitoline, and Quirinal hills, six hundred feet long by two hundred and ten feet wide, devoted from the earliest times to the public and political gatherings of the citizens. The ground was once reclaimed from the river, drained, and elevated, it became the heart of Rome when Rome was the center of the world. Here center some of the most historic names in the annals of the world, and here stand around in broken arches temples, palaces, pillars, and monuments, which rival in the splendor of their ruins the temples and the tombs of Thebes.

Here met the judges, the lawyers, and the warriors and philosophers, the augurs and the priests. Here Virginius in earlier days slew his beautiful daughter Virginia to save her from dishonor, while the people gathered to avenge her death on her would-be seducer Appius, who fled to the Palatine for refuge, where he slew himself. Here the executions following the wars of Sylla and Marius made the Forum run red with blood, and here fell Cæsar, the hero of a hundred battles, by the dagger of Brutus, whom he called his son. Wrapping his mantle round him, he fell bleeding at the foot of Pompey's pillar, and died the first of Roman emperors.

In the passing glance that has been given, reference has been made to some places that require fuller notice. The *Circus Maximus* was much older and larger than the Coliseum, half a mile long by nine hundred feet wide. Down its center ran the *Spina* or backbone of gardens, statues, and fountains, around which the racers ran to win their prizes. At either end stood an Egyptian obelisk, one of which now stands in front of St. Peter's and the Vatican. Here all Rome gathered to see the chariot and foot races. The *Coliseum*, built by Titus and the captive Jews, still stands—a monument of wondrous skill and power. Its towering seats held eighty thousand spectators, who looked down upon the arena below, where beasts and men fought and fell, and gladiator and Christian dead and dying lay in gory blood to gratify the savage taste of the spectators, who cried as the tribune commanded, "Christians to the lions." The Temple of *Vesta*, where the vestal virgins kept the sacred fire constantly burning, as if to make a perpetual atonement for the sins of the people, remains a monument of pagan rites and ceremonies. But the *Pantheon* "shrine of all saints and temple of all gods" is the most noteworthy. Built by Agrippa, and dedicated to Jove and all the gods, it became not only the great temple of the Roman gods, but the gods of the nations they conquered. The dome of the Pantheon has been the wonder of the world, and has been



Ruins on the Campagna.

imitated by those of St. Peter's, St. Paul's, and St. Sophia. Its circumference was above four hundred feet, while its diameter and height were one hundred and forty-one. The eye circle in the top let in the light of heaven, and represented the all-seeing eye, and the circling dome that over-arched the worshipers, the all-surrounding presence of the eternal. It was the crowning masterpiece of ancient art, and the guiding star of modern. In its area, where pagan altars stood, Papal altars and confessionals now stand; where statues of the gods were fixed around in niches, images of the saints appear; where the gods of all nations were worshiped, the saints of all ages are now adored. The temple, originally dedicated to the gods, was on the 13th of May, A. D. 610, dedicated to the Virgin and all saints by Pope Boniface IV, and the worship of the pagan gods gave place to the worship of the Papal, set up by the bishops of Rome. Subsequently, to meet the wants of the thronging pilgrims, who attended from all nations to worship their patron saints, the festival was changed to November 1st as "All Saints' Day." The worship, whether pagan or Papal, is about the same. The time may come when some Italian reformer may hold revival-meetings in it, assisted by his brethren of Italy. About the time of the crucifixion an earthquake reached Rome, and shook the scepter out of the hand of the statue of Augustus. A moral earthquake is needed to convert Rome to the Gospel Paul preached in it eighteen centuries ago. How are the mighty fallen!

The *Bird's-eye View of Rome* will show by the *figures* and the *names* the relation of these places and buildings to each other, besides others not alluded to in the description given, such as the Mamertine Prison and the Protestant Cemetery. The Catacombs stretched for hundreds of miles within and without the city, far into the Campagna, where it is supposed six millions of martyrs sleep waiting the resurrection morn.

THE ROMAN PEOPLE.

The question now rises for solution, How did this city, without natural resources or natural defenses, become the mistress of the world, and reign over the kings of the earth? The answer must be found in the *character* of the people who founded Rome and made it great. Hence we pass from Rome as a city to the Romans as citizens, and glean a few facts as traits of manner woven into the warp and woof of Roman life and character. No people can become great without strong religious convictions, as religion appeals to the mightiest elements in the human soul, and, if obeyed, draws out and develops those elements into grandeur, symmetry, and power. The religion of the early Romans, such as it was, had within it some of the elements of the patriarchal faith, although, like that of the nations around, in a state of transition to the rankest idolatry. The selection and foundations of the city were laid in connection with the most minute ceremonial. The priests, the altar, the sacrifice, the atonement, the vestal virgins, and the sacred books and fire, the burning incense and baptismal font were all of the most costly kind, showing a wonderful power over the hearts and lives of the people. It was not until Rome became skeptical and rich that she became dissolute.

The *moral character* of the early Romans was based upon the religious. This was seen in the chaste character of Lucretia, the Roman matron, who could not survive her dishonor. Her death roused the people to such a height of anger that they hurled her seducer and his family forever from the throne. The case of Virginius and Virginia illustrates the same principle. While some legend gathers round the central truth, there is enough to show the moral sentiments of the people and the sacredness of virtue in their estimation. Some one may say, how different from Paul's portrait in the Epistle to the Romans? When the apostle wrote, the character had become deteriorated and corrupt

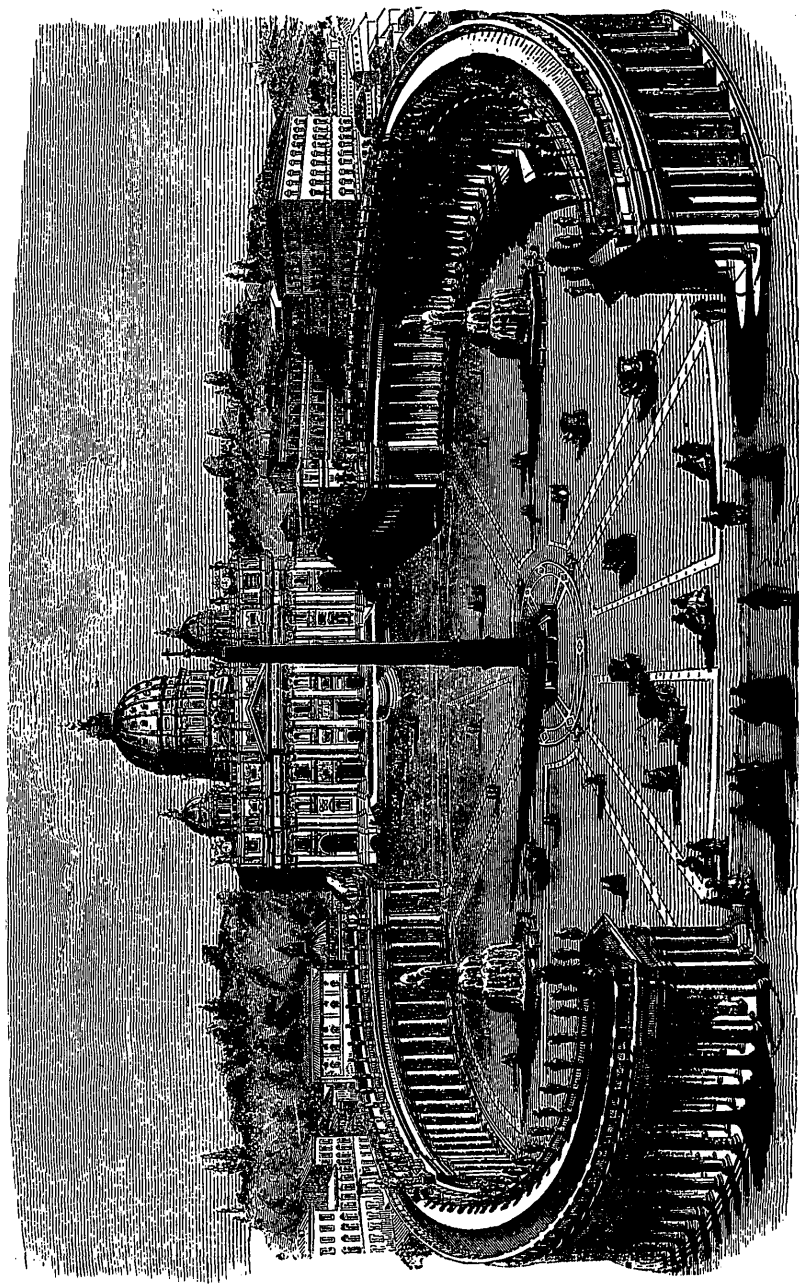
through pride, riches, and the lust of power, and the empire was fast hastening to ruin irretrievable!

Patriotism was another distinguished trait in the Roman life. This flashes out on every page of her history, and is so interwoven in her character that it can not be separated. Love of country stands next to love of God and man; without it no nation can exist, much less become great and distinguished. No people surpassed the Romans in this. For this her heroes fought, her citizens suffered, and her priests prayed, her historians wrote, and her poets sang. The example has been inspiring to other nations whose highest honor has been to follow Rome in this. The name of Rome has been synonymous with *law* and *government* the world over. In fact, she once gave law to the world; but she could not unless she had first learned to govern herself. Every new nation that has risen since models its constitution after hers, and shapes its laws after Rome's decrees. Her stern strictness, magisterial dignity, and close adherence to plighted vows, national obligations, and unswerving justice, make her great.

While these principles formed the leading traits of their character, there were others of less importance that helped to mold that character into a more rounded and robust form, such as *prudence* in misfortune, *bravery* in conflict, *patience* in suffering, *courage* in defeat, *coolness* in strategy, and *order* in *discipline*, and *loyalty* to the commonwealth or empire, and subordination to the higher law of the nation.

The climate had not so much to do in forming athletic frames, stalwart forms, and muscular strength as the frugal habits, simple life, and temperate living of the ancient Romans. All these wove the warp and woof of Roman character which made the Roman the conqueror of nations and Rome mistress of the world.





St. Peter's and the Vatican.

CHAPTER IV.

ROME, THE CENTER AND THE SEAT OF THE ROMAN CEREMONIAL.

ROMAN GENIUS—ART—THE ART-SCHOOL OF NATIONS—ST. JOHN LATERAN—
ST. PETER'S AND THE VATICAN—SISTINE CHAPEL—ST. MARY MAGGIORE—
SANTA SCALA—SANTA CROCE—REFLECTIONS.

ROMAN art and architecture have been as proverbial as her arms have been celebrated. The city of ceremonies has been the teacher and the model of all nations. Artists from all lands sit amid her ruins copying the works of her great masters. The imitations come far short of the originals.

Her palaces, temples, and basilicas surpass those of all nations as much as her arms were triumphant over them. From the earliest times the Roman people were given to religious ceremonial. Their city was founded with religious rites. Their worship was gorgeous and impressive. The feeling grew with her growth, and strengthened with her strength, the temples of all nations were open to her worshipers and citizens. The gods of all nations were gathered to her Pantheon, and the rites of all religions were woven into the warp and woof of her own.

As Rome became Christian, she had not only these models before her eyes, but she drew her grandest inspirations from the theophanies of the Jewish religion and the scenes of the *one incarnate life*. Hence her ceremonial is a combination of the pagan, the Jewish, and the Christian ritual. Her temples and basilicas form the finest scenes for scenic display and ceremonial art the world has ever seen.

Her mausoleums and shrines of the dead are in keeping with her temples of worship for the living. The pyramids

of Egypt may surpass the tombs of Cestius and Hadrian, but can not the Columbaria and the Catacombs.

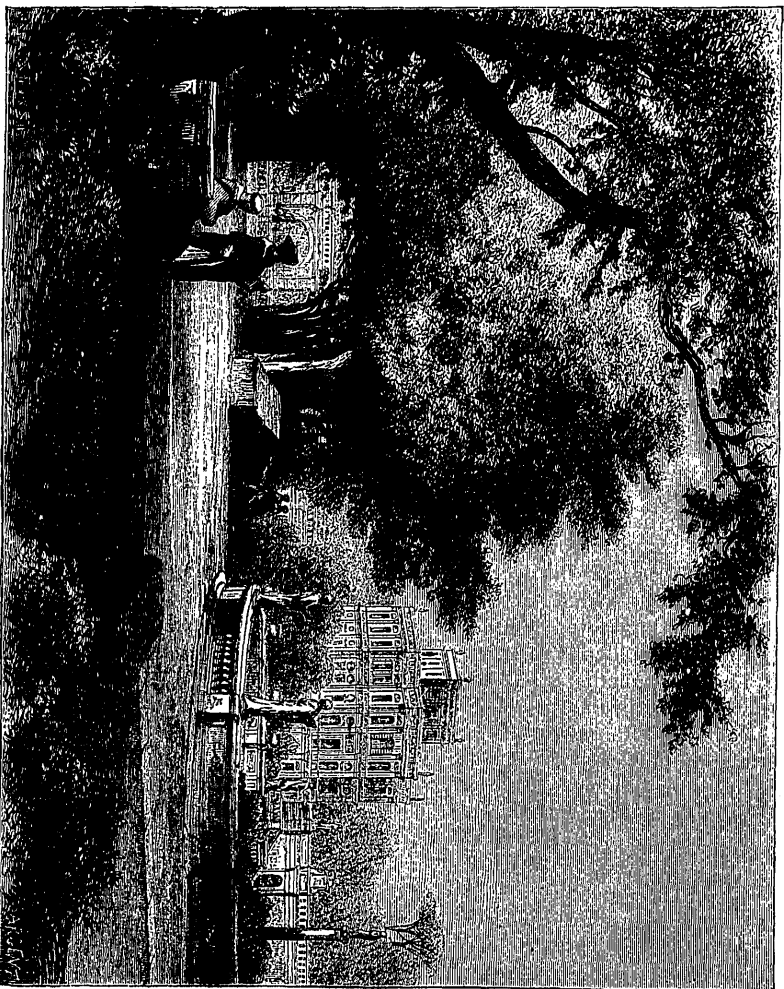
Rome's ceremonial created and demanded the highest works of art, and stimulated the taste for the ornate and beautiful. Her sons were men of genius, whose fame shall go down to posterity. The names of Raphael and Michael Angelo and a hundred others will live in the creations of their skill and the monuments of their industry.

Rome thus became a sacred school of art, her churches temples of statuary, her palaces picture galleries, to which flocked the students of all nations. Venice and Florence copied after Rome—the first in her architectural palaces, rising in stately grandeur amid the waters of the Adriatic; the second, spreading along the sunny slopes and flower gardens of Italy, leaving as monuments of genius the gardens of the Medici, the Duomo, and Campanile, and the bronze doors of the baptistery of St. John, of which Michael Angelo said they were worthy to be the gates of Paradise.

Pen and pencil sketches of the churches and the worship will suit as illustrations of this chapter by those who were eye-witnesses of the Roman ceremonial.

“The ecclesiastical organizations of the city of Rome embrace seven basilicas and upward of three hundred churches. Many of the latter, however, are either entirely closed, or are only open for worship on certain days of the year. The basilicas of Rome are those of St. Peter, St. John Lateran, Santa Maria Maggiore, and Santa Croce in Gerusalemme within the walls, and St. Paul, St. Lorenzo, and St. Sebastian outside. Of these St. John Lateran is first in dignity, being the metropolitan church of Rome. The Popes resided in its palace for one thousand years, and five general councils have been held within its walls.* In size, splendor, and present importance it yields however to St. Peter's. Of this, as the most famous church of Christendom; we give a more detailed account. It stands upon the traditional site of the tomb of St. Peter, over which it is said an oratory existed from the end of the first century. Of this, however, there is no historical evidence, and the

* St. John Lateran stands on the Celian Mount, and that of St. Maria Maggiore on Esquiline.



The Gardens of the Villa Pamfili Doria.

presence of St. Peter in Rome at all is gravely doubted. In A. D. 306, Constantine commenced the construction of a great basilica on the spot, working with his own hands at the task, and carrying twelve baskets of earth in honor of the twelve apostles. The basilica of Constantine suffered greatly in the stormy times which followed. Still it stood for a thousand years, when it was determined to erect an edifice which should eclipse all others in size and splendor.

"It was on the 18th of April, 1506, that Pope Julius II laid the foundation of the new church. The stone was deposited at the base of one of the four pillars which now support the cupola; but only these pillars and their superincumbent arches were completed when Bramante, the first architect, died. Julius had expired in the preceding year. His successor, Leo X, however, carried forward the work with great energy, these two Popes surpassing all their predecessors in the sale of indulgences, in order to obtain the vast sums required for the erection of the edifice. It is a memorable circumstance that the indignation caused by the shameless manner in which these indulgences were sold gave the first impulse to the Reformation under Luther. The building was now committed to the charge of Raphael with two other architects. But little was done in his time, except the strengthening of the four pillars already reared. After the deaths of several architects and Popes, Paul III committed the superintendence of the edifice to Michael Angelo; but he did not live to complete it, though he carried the dome according to his own design to its present height. The building was undertaken after his decease by Giacomo della Porto during the pontificate of Gregory XIII, who was so anxious to see it finished that six hundred workmen were employed at it night and day, and one hundred thousand golden crowns were annually voted for its completion. Carlo Maderno, another architect, returned to the form of the Latin cross, which had been repeatedly changed and rechanged for the Greek, and completed the body of the edifice. A hundred and seventy years elapsed before this was done, and three centuries were required to bring the edifice to its present form, its progress extending over the reigns of no fewer than forty-three Popes.

"Seen from a distance from the Pincian or Campagna in the light of the morning or the evening sun, the dome rises in matchless beauty. Its height above surrounding buildings and the exquisite harmony of its proportions are then clearly perceived.

"The first view of the interior of St. Peter's makes the eye fill with tears, and oppresses the heart with a sense of suffocation. It is not simply admiration or awe or wonder; it is full satisfaction of what nature you neither understand nor inquire. It was the work of an age when religion was the work of the intellect rather than the heart. It is the expression of the ambitious rather than the devotional element

in man's nature. A saint could scarcely have imagined it, and probably nothing less than the fiery energy of Julius II and the determined selfishness of Leo X's artistic tastes could have collected the treasures of richness and beauty which have been lavished upon it.

“‘But thou of temples old or altars new
 Standest alone, with nothing like to thee,
 Worthiest of God, the holy and the true.
 Since Zion's desolation, when that He
 Forsook his former city, what could be
 Of earthly structures in his honor piled
 Of a sublimer aspect? Majesty,
 Power, glory, strength, and beauty, all are aisled
 In this eternal ark of worship undefiled.’—*Byron*.

“In the middle of the sixteenth century, Carlo Fontana drew up a statement of the sums of money that had been expended on it, the total, exclusive of the 405,453 pounds of bronze used in constructing St. Peter's chair and the confessional, amounted to £11,625,000, equal to \$58,125,000.

“The main front of St. Peter's is one hundred and sixty feet high and three hundred and ninety-six feet wide; and the remark is common that it is more like the front of a palace than a church. It consists of two stories and an attic of nine windows to each, and nine heavy balconies awkwardly intersecting the Corinthian columns and pilasters. The lateral isles and the numerous chapels which break off from the grand whole of the temple have been much subjected to criticism; but the central nave is universally regarded as surpassingly grand. Eighty-nine feet in breadth and one hundred and fifty-two feet high, it is flanked on either side by a noble arcade, the piers of which are decorated with niches and fluted Corinthian pilasters.”

The interior has been described by different writers. Mendelssohn says:

“The building of St. Peter's surpasses all powers of description. It appears to me like some great work of nature, a forest, a mass of rocks, or something similar, for I can never realize the idea that it is the work of man. You lose your way in St. Peter's. You take a walk in it, and ramble till you are quite tired. When divine service is performed and chanted there, you are not aware of it till you come quite close. . . . The angels in the baptistery are enormous giants, the doves colossal birds of prey.”

“The interior burst upon our astonished gaze, resplendent in light, magnificence, and beauty, beyond all that imagination can conceive. . . . As I walked up its long nave, empaneled with the richest marbles and adorned with every art of sculpture and taste, and

caught through the lofty arches opening views of chapels and tombs and altars of surpassing splendor, I felt that it was indeed unparalleled in beauty." (Eaton.)

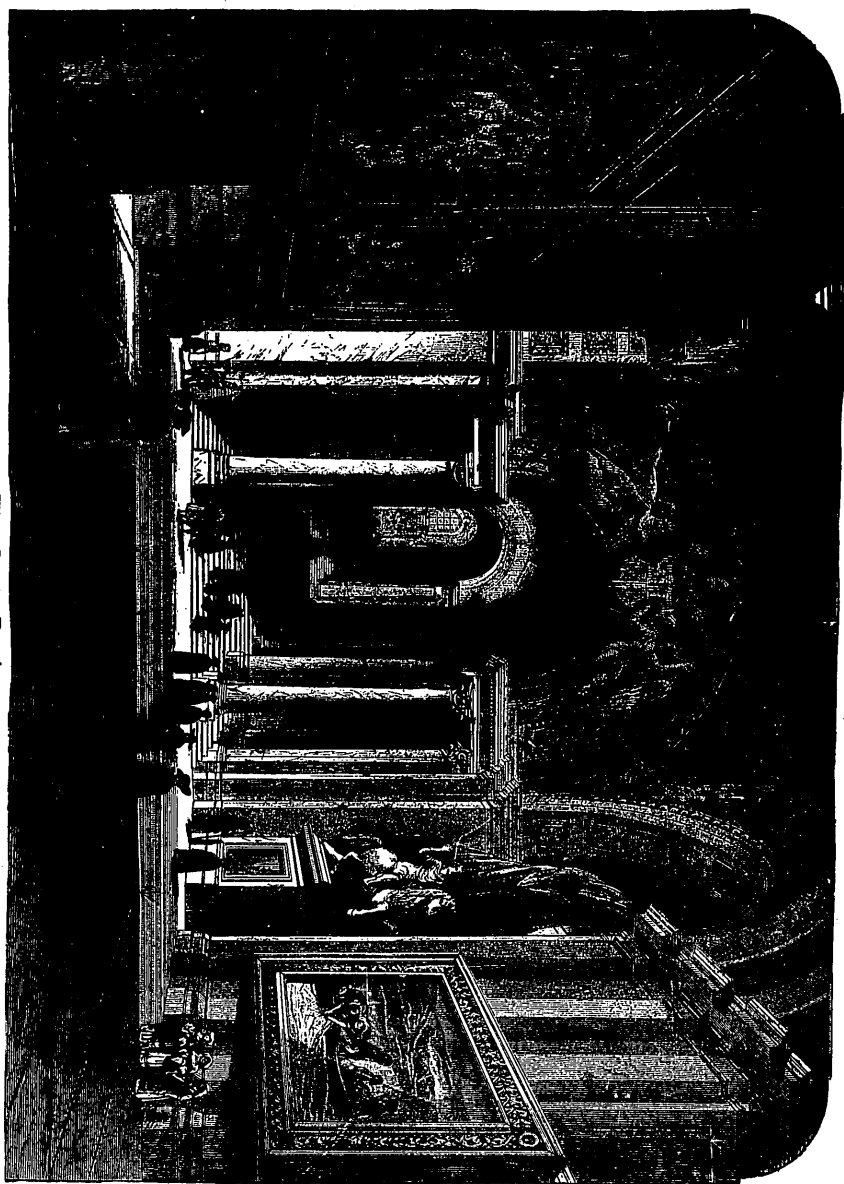
"St. Peter's—that glorious temple—the largest and most beautiful, it is said, in the world, produced upon me the impression of a Christian pantheon rather than of a Christian Church. The exterior and interior of the building appear to me more like an apotheosis of the Popedom than a glorification of Christianity and its doctrine." (Frederica Bremer.)

St. Peter's covers an area of five acres. The ceremonials of St. Peter's are remarkable. At Christmas and Easter the Pope is carried in procession on men's shoulders through St. Peter's, his attendants carrying immense fans of peacocks' feathers, waving around him while he pronounces benedictions on the people. The *Scala Regia* and the *Sistine Chapel* are not only remarkable for their magnificence, but for the gorgeousness of the ceremonial. The first is the grandest stairway in the world, and the latter the most magnificent chapel on account of the *frescoes* of Michael Angelo.

"The chanting of the *Miserere* in the Sistine Chapel in Passion week is commonly selected by those who insist upon the devotional character of the Romish ritual as the best illustration of it. Entering from the right of the piazza of St. Peter's, we pass up the magnificent *Scala Regia*, perhaps the grandest staircase in the world. Crossing the *Scala Regia*, and turning to the left, we find ourselves in the world-famous *Capella Sistina*. The chapel is 135 by 43 feet, and is divided by a screen. The fame of the chapel is due to the magnificent series of frescoes which cover its walls and ceiling. Here are found the finest works of Michael Angelo, which represent the 'Creation, the Fall of Man, the Deluge,' etc. Upon the end wall is the representation of the 'Last Judgment.' Upon this work, it is said, he spent seven years in almost incessant labor and study. To animate him in the task, Pope Paul III, attended by ten cardinals, waited upon the artist at his own house."

"In this chapel, with its amazing wealth of art, the *Miserere* is chanted on three afternoons in the holy week. A series of lighted candles, arranged on a triangular stand, having been placed upon the altar, the service commences by the chanting of psalms of a mournful and penitential character. With the conclusion of each psalm, one of the candles is extinguished. At length, only one remains lighted. Across this a curtain is drawn, so that the chapel is in almost total

The Scala Regia.





darkness. This part of the service is said to symbolize the gathering gloom and anguish which fell upon our Lord during the night of agony. The darkness which follows is held to typify the condition of the world from which the Savior had passed away, and the single light behind the screen the entombed light of the world."*

Of the service of the Miserere in the Sistine Chapel, Mr. Seymour says:

"As it is breathed by the choir (the most perfect and practiced choir in the world), as it is held in all the stillness and solemnity of the scene, wrapped in darkness, and having nothing to distract the eye, where all looks dim and shadowy, it has a strange and wonderful effect. It is designed to express, as far as music can express, the deep and mental agonies of the dying Savior. And certainly there never yet was heard, except among the shepherds of Bethlehem on the night of the nativity, such sounds, so unearthly and unlike the music of the world. It is plaintive, intensely melancholy, and has a powerful effect under the peculiar circumstances of the scene.

"The several musical compositions for the Miserere are the productions of the greatest composers, are stamped by the highest popularity, and all bear a similar character, being unquestionably among the most strikingly suitable and effective pieces of music in the world; and they undoubtedly express the depths of inward and intense grief. If angels could be supposed to sigh and moan in sorrow, they might attune their harps of heaven to such music as is then sung in the Sistine Chapel."

THE VATICAN.

As the Sistine Chapel, just described, is in the Vatican, we pass to a brief description of this, the grandest, palace of the world, where the Pope at present resides. It stands in the space between the Janiculum and the Monte Mario, where the circus of Caligula once stood, and the gardens of his mother, Agrippina, stretched. Here Caligula amused himself by torch-light in the slaughter of distinguished Roman senators and ladies; and here Nero had the bodies of the Christians, covered with pitch, chained to lamp-posts, set on fire, that he might take pleasure in their martyr sufferings. In the fifth century a palace for the Popes was built here; and here, in the eighth century, Charlemagne is said

* Italian Pictures, London Tract Society.

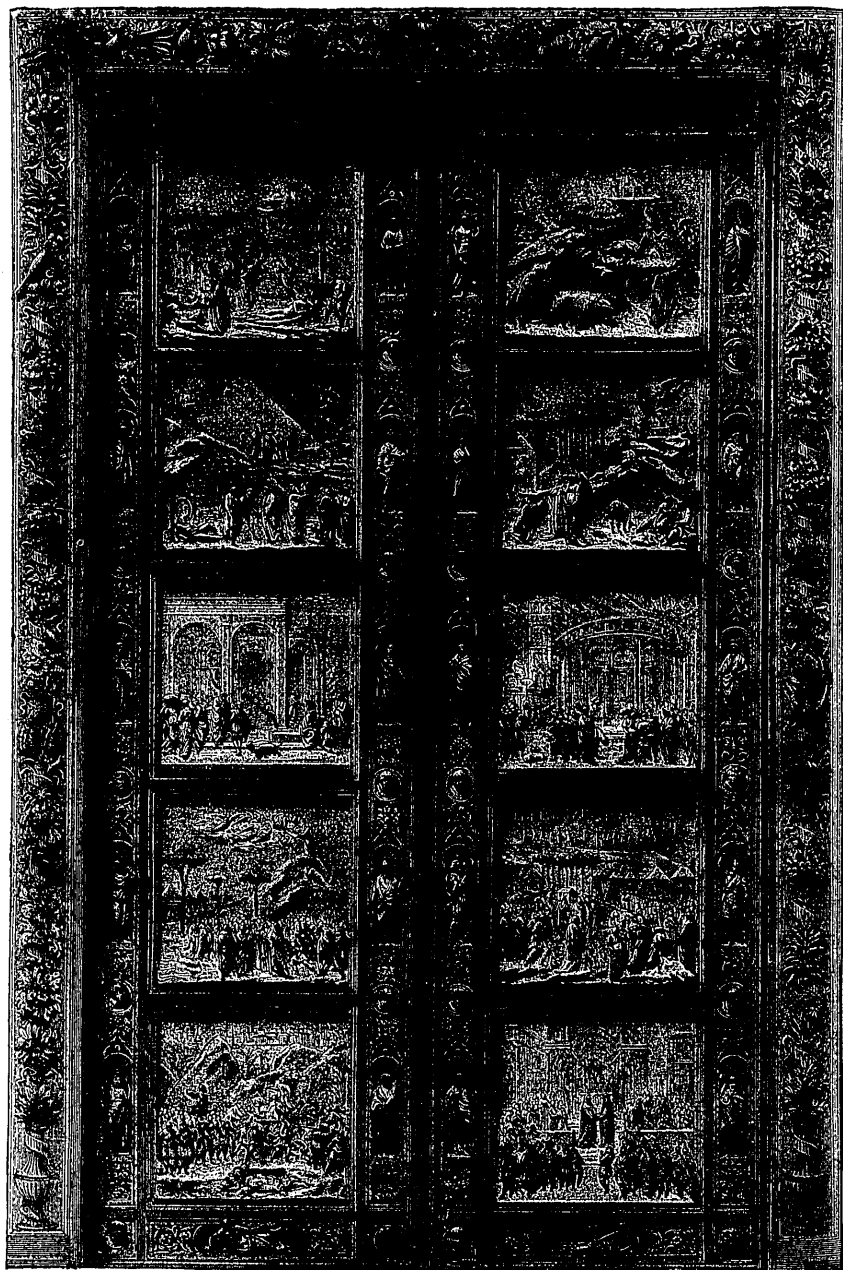


The Sistine Chapel.

to have resided during his visits to Rome. But for a thousand years the Popes resided in the Lateran. After the return of the Popes from Avignon, in 1378, for greater security, the Popes resided in the Vatican, as the fortress Castle of St. Angelo was near. The length of the Vatican Palace is 1151 feet, by 767. It has eight grand staircases, twenty courts, and eleven thousand chambers. Its courts, gardens, and galleries are the finest in the world, and its library the most valuable in existence. No books or manuscripts are visible; they are all inclosed in cupboards, where are books almost innumerable, and manuscripts of the New Testament and other ancient works of the early and the middle ages. Besides these, in the varied rooms and halls of the library are paintings of the great masters and statues of the old sculptors.

The *basilica of St. Mary Maggiore* was founded, in A. D. 352, by Liberius, Bishop of Rome, and John, a Roman patrician, to commemorate what they regarded a miraculous fall of snow on the spot where the church now stands on the 5th of August. The Virgin appearing in a vision to John and his wife showed the spot thus designated, where she wished a church erected. The legend is commemorated every year since by high mass and a feast to the Madonna della Neva. During the service showers of the leaves of white roses are thrown down from the galleries among the worshipers as a memento of the snow-fall on the 5th of August. The basilica is one of the most beautiful of the ancient churches in Rome, and is rich in relics, tombs, shrines, frescoes, and statues.

The basilica of St. John Lateran derives its name from a rich patrician family, whose estates were confiscated by Nero, when their head, Plautius Lateranus, was put to death for taking part in the conspiracy of Nero. It afterward became an imperial residence, and was given by Constantine to Pope Melchiades in 312, confirmed to Sylvester, and on the 9th of November, 324, the building was consecrated, Constantine having labored at it with his own hands.



Bronze Door of the Baptistery, St. John Lateran.

In 896, the basilica was overthrown by an earthquake, but was rebuilt by Sergius III, 904-11. It was then dedicated to John the Baptist. In 1308 it was burned down, but rebuilt, to be again destroyed by fire in 1360, when it remained for four years in ruins, to be rebuilt in 1370 by Urban V. It has undergone many changes and decorations since. The church, like *St. Mary Maggiore's*, is rich in relics, tombs, frescoes, paintings, and statues.

The palace of the Lateran was the residence of the Popes for more than one thousand years. Here were held no less than five general councils of the Church, and here were stormy scenes in the lives of the Popes, that affected not only the city, but all Europe. Strange plots, plans, and machinations have been formed within these walls, affecting the destiny of millions. Two scenes recorded of two distinguished men took place here, which overshadow others in the grandeur of their destiny, compared to whom Popes, kings, and emperors sink into insignificance in the sway these men exercised over the minds of millions of their fellow-men. They were kings of men. The one an ascetic, the founder of a vast order and society in the Romish Church; the other the founder of a reformed Church and Churches almost half as large as the Church of Rome. Luther and Francis of Assisi stand in striking contrast.

"The splendid palace of the Lateran reflected the rays of the evening sun as Francis of Assisi with two or three disciples approached it to obtain the Papal sanction for the rules of his new order. A group of Churchmen, in sumptuous apparel, were traversing with slow and measured steps its lofty terrace, then called 'the mirror,' as if afraid to overtake him who preceded them in a dress studiously simple and with a countenance wrapped in earnest meditation. Unruffled by passion, and yet elate with conscious power, that eagle eye and those capacious brows announced him the lord of a dominion which might have satisfied the pride of a Diogenes and the ambition of an Alexander. Since the Tugurium was built on the Capitoline, no greater monarch had ever called the seven hills his own. But in his pontificate no era had occurred more arduous than that in which Innocent III saw the mendicants of Assisi prostrate at his feet. The interruption was as unwelcome as it was abrupt. As he gazed at the squalid dress and faces of his

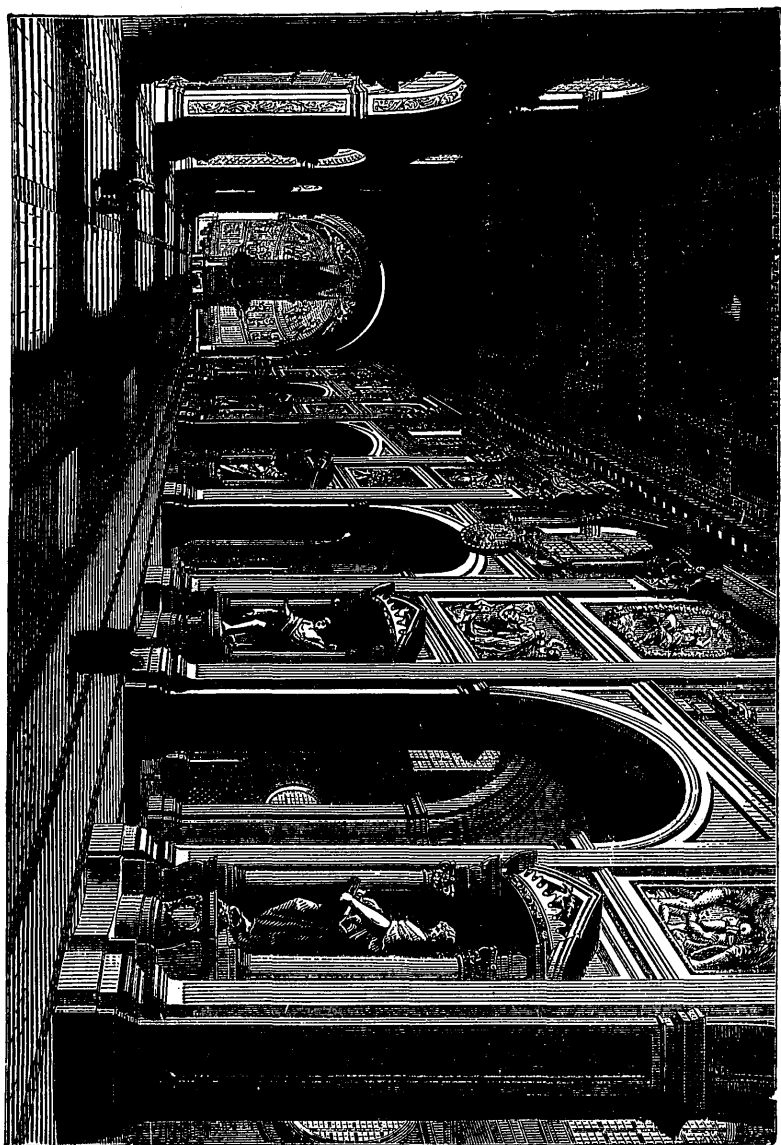
suitors, and observed their bare, unwashed feet, his lip curled with disdain, and sternly commanding them to withdraw, he seemed again to retire from the outer world into some of the deep recesses of that capacious mind. Francis and his companions betook themselves to prayer, Innocent to his couch. There, says the legend, he dreamed that a palm-tree sprouted up from the ground beneath his feet, and swiftly shooting up into the heavens, cast her boughs on every side, a shelter from the heat and a refreshment for the weary. The vision of the night dictated the policy of the morning, and assured Innocent that under the fostering care the Franciscan palm would strike deep her roots, and expand her foliage on every side in the vineyard of the Church.

"In the building behind the Triclinium, attached to a Convent of Passionist Monks, and erected by Fontana for Sixtus V, is preserved the *Santa Scala*. This famous stair-case, supposed to be that of the house of Pilate, ascended and descended by our Savior, is said to have been brought by Helene from Jerusalem, mother of Constantine the Great, and has been regarded with especial reverence by the Roman Church for fifteen hundred years. In 897 it was injured and partly thrown down by an earthquake, but was re-erected in the old Lateran Palace, whence it was removed to its present site on the demolition of that venerable building. Clement XII caused the steps to be covered by a wooden casing, which has since been repeatedly worn out by the knees of ascending pilgrims. Apertures are left through which the marble steps can be seen. Two of them are said to be stained by the blood of the Saviour."

Between the statues of "Ecce Homo" and "The Kiss of Judas" "the pilgrims kneel to commence the ascent of the *Santa Scala*. The effect of the stair-case on Good Friday, with the figures ascending on their knees in the dim light, and the dark vaulted ceiling covered with faded frescoes, is exceedingly picturesque."

It was up those stairs Martin Luther was ascending on his knees, burdened with the weight of sin, and anguished with a heart of sorrow, when about midway the ascending steps, a voice rang through his ear and thrilled his soul—"The just shall live by faith." It was the battle-cry of freedom coming down the ages. A new vision of mercy dawned upon his soul, and the simple plan of salvation unfolded before his mind. He rose erect with a new mysterious power in his heart, and returned to proclaim *salvation by faith*. As he lifted his voice and opened the Book all

St. John Lateran.





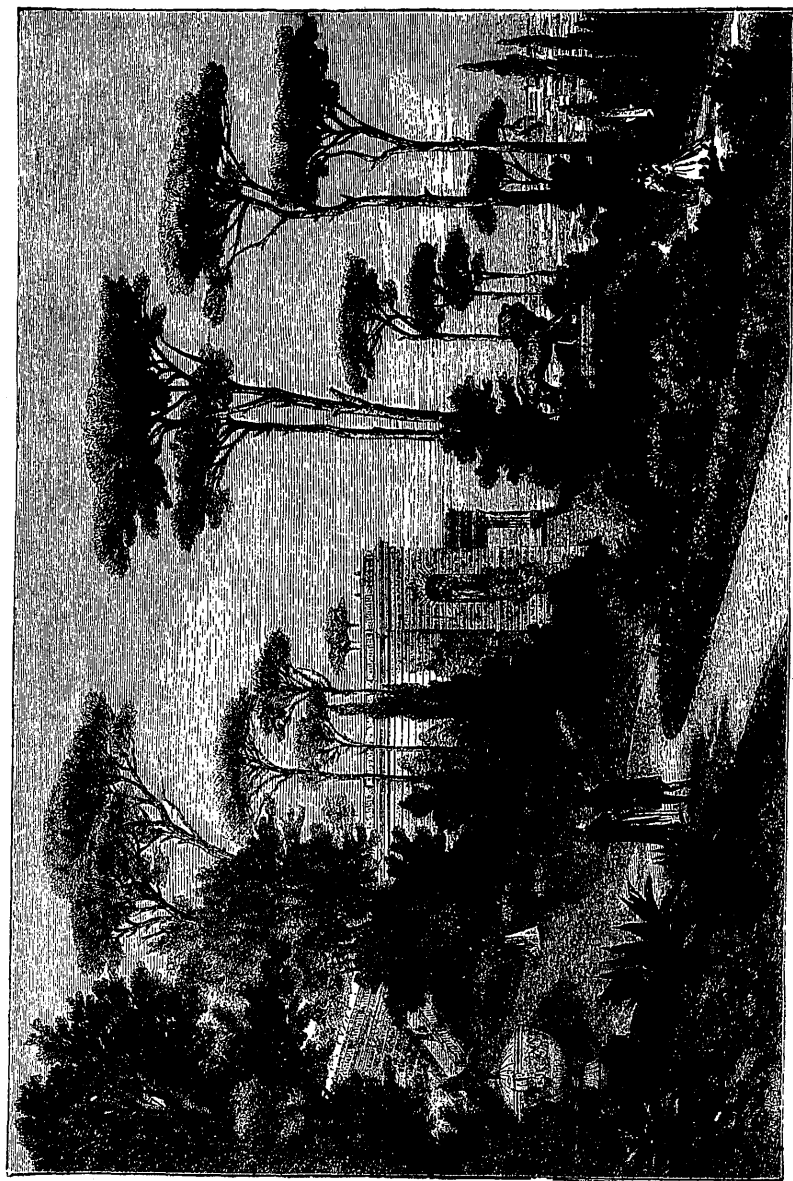
Europe trembled. The tenth part of the city fell, and around the reformer gathered kings, nations, peoples—a host numbering half the millions of Rome, and destined to take the world for Christ. Francis and the Franciscans labored to bind the votaries of Rome in the meshes of a blind superstition, while Luther as the apocalyptic angel preached to the nations the Gospel of liberty and salvation.

The *basilica of Santa Croce*—the holy cross—stands where once were the gardens of Heliogabalus, and afterward the palace of the Empress Helene. Mrs. Hemans says :

“ Few churches are set within so impressive a picture as Santa Croce, approached on every side through these solitudes of vineyards and gardens, quiet roads and long avenues of trees, that occupy such immense extent within the walls of Rome. The scene from the Lateran, looking toward the basilica, across the level common between lines of trees, with the distance of the Campagna and the mountains, the castellated walls, the arcades of the Claudian aqueduct, and gardens and groves, is more than beautiful, full of memory and association. . . . The majestic ruins of Minerva Medica, the so-called Temple of Venus and Cupid, the fragments of the baths of St. Helena, the Castrense Amphitheater, the arches of the aqueduct, half concealed in cypress and ivy, are objects which must increase the attractions of a walk to this sanctuary of the cross.”

The relics and the ceremonial services of Santa Croce are what make this basilica attractive, among which are shown a part of the cross with the name, in Hebrew, Greek, and Latin, “ Jesus, Nazarene King ;” the finger of St. Thomas with which he touched the hands and side of Jesus ; a bottle of the Saviour’s blood ; a vial of the Virgin’s milk and a part of her hair, etc.

“ The recollections of Rome,” says Cardinal Wiseman, “ will come back after many years in images of long delicious strolls in musing loneliness through the deserted ways of the ancient city ; of climbing among its hills, over ruins, to reach some vantage-ground for mapping out the subjacent territory, and looking beyond on the glorious chains of greater and lesser mountains, clad in their imperial hues of gold and purple, and then perhaps of solemn entrance into the cool solitude of an open basilica, where your thought now rests, as your body then did, after evening prayer.”



Borghese Gardens.

"For myself," says Mrs. Jameson, "I must say that I know nothing to compare with a pilgrimage among the antique churches scattered over the Esquiline, the Celian, and the Aventine Hills. They stand apart, each in its solitude, amid gardens and vineyards and heaps of nameless ruins—here a group of cypresses, there a lofty pine or solitary palm; the tutelary saint, perhaps some Saint Achillio or Santa Bebiana, whom we never heard of before; an altar rich in precious marbles; columns of porphyry, the old frescoes dropping from the walls, the everlasting colossal mosaics looking down so solemn, so dim, so spectral—these grow upon us, until each succeeding visit, they themselves and the associations by which they are surrounded, become a part of our daily life, and may be said to hallow that life when considered in the right spirit."

CHAPTER V.

THE HIERARCHY AND MINISTRY OF ROME.

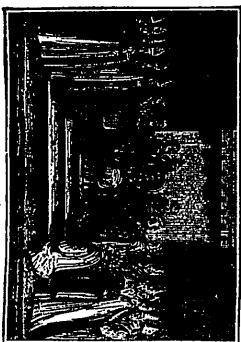
THE PRIESTHOOD—BISHOPS, CARDINALS, CONCLAVE—LAWS, USAGES, NUMBER,
AND EXTENT—AUTHORITY—UNITY—ELECTION OF A POPE.

IN the Christian dispensation there is no priest but Christ, no sacrifice but his crucified body, and the sphere of his ministry and intercession is not earth but heaven. When he ascended and gave gifts to the Church of a ministry of orders and services, which was designed for the "*perfecting* of the saints and the edifying of the body of Christ," there was no sacrificing priest among the offices mentioned, and yet the ministry was perfect and complete. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." The only priesthood of the New Testament Church is figurative of the ministry of teaching and the sacrifice of praise and prayer. The priesthood and the sacrifice were instituted to prepare the world for the coming and the sacrifice of Christ; but when he came and offered his own body on the cross, the type gave way to the antitype, the scaffolding to the building, the priesthood of men to the priesthood of Christ. Hence the passing away of the priesthood, altar, and sacrifice of the Gentile nations, and the utter overthrow of the Jewish priesthood, Temple altar, and sacrifice, in the scattering of their people.

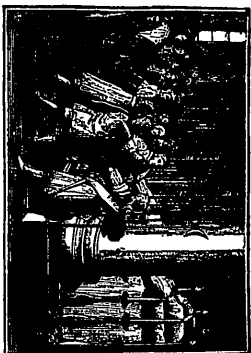
When Rome adopted the pagan ceremonial in all its pomp and pageantry, she found it necessary to introduce the pagan priesthood to carry out her system. Hence, from Pope to curé, all her ministry are sacrificing priests. To complete this system, she has changed the eucharistic supper of our Lord into the sacrifice of the mass, and the



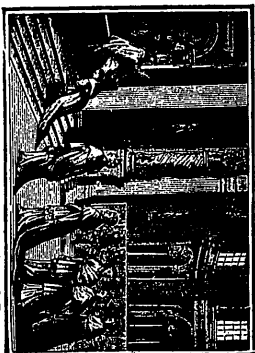
Opening the Holy Gate by the Pope.



Cremation of the Pope.



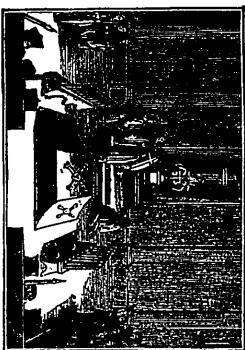
The corpse of the dead Pope exposed for three days to the people in St. Peter's Church.



Adoration of the Pope before the grand altar of St. Peter.



The keys presented to the Pope at the Porch of St. John
66 Taverna



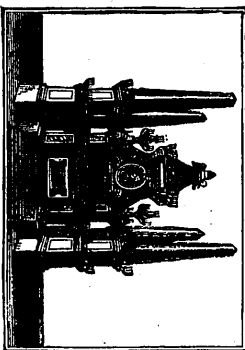
Obsequies of the dead Pope.



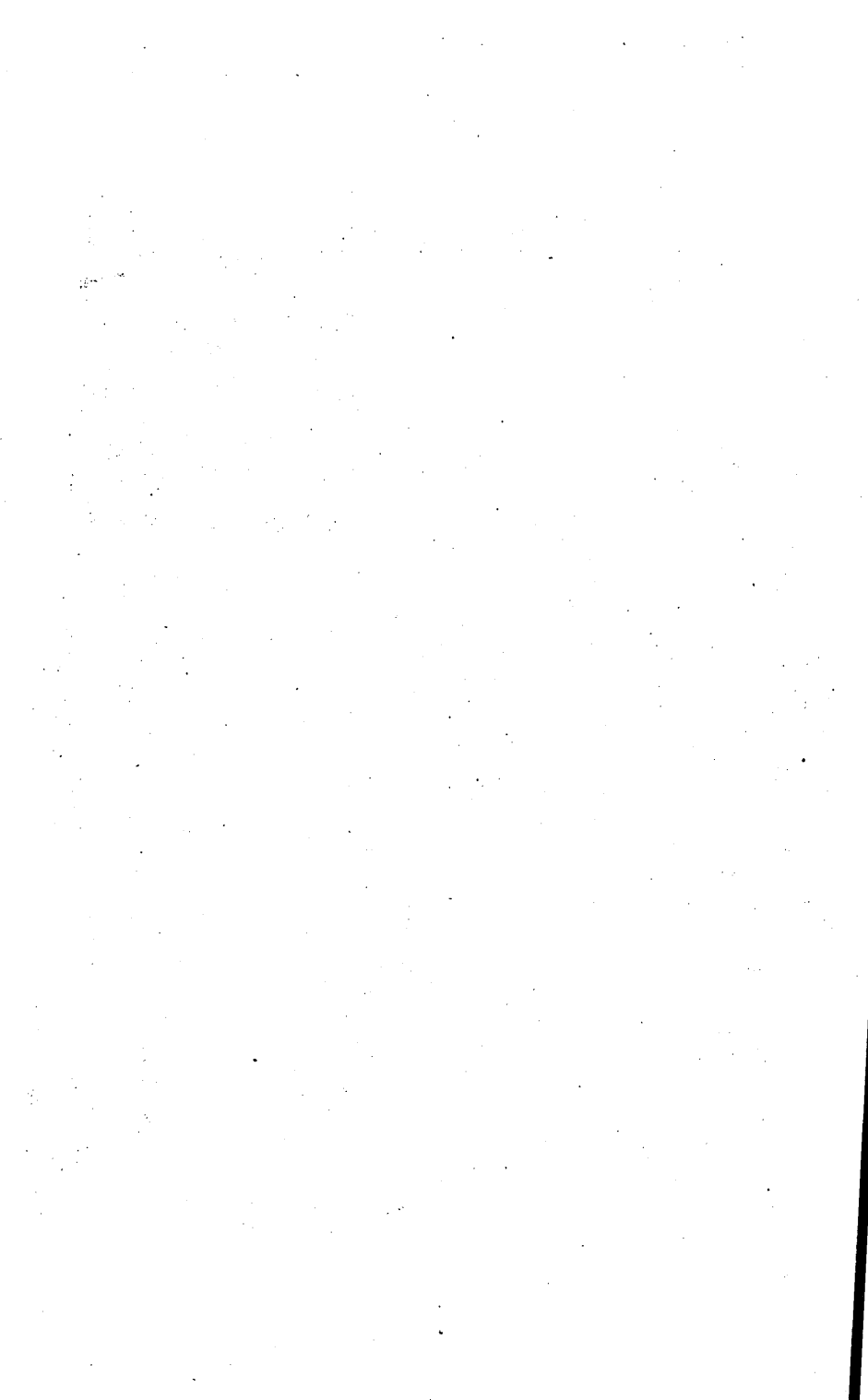
Procession of the Pope.



Cremation of the Pope etc



Mausoleum.



sacramental bread, which symbolized his broken body, into the very body and divinity of Christ, which she offers on ten thousand altars daily for the sins of the living and the dead. The *names* that distinguish the Christian ministry ordained by Christ are not known in the language and services of Rome. Yet the name that characterized the chief priest of pagan Rome is that by which the head of the Roman Church is best known—*Pontifex Maximus*. This title all her Popes are proud to wear. The skull-cap and tiara worn on the head, and the purple toga round the body of the Pontifex Maximus are noted parts of the Pope's dress.

The body of the pagan priesthood was known as the College of the Pontifices, from which the Pontifex Maximus was selected, and this corresponds to the College of Cardinals who elect the Pope. The complete number of the College of Cardinals is seventy-two; but there are always some hats vacant and ready to bestow. The cardinals are all appointed by the Pope, and form his cabinet or executive council, and their meeting is called a conclave and the body a chapter. They derive their titles from the oldest churches in the city, and are divided into boards or congregations to transact the business of the Church throughout the world. Hence the origin of the Roman *Curia*. The Romish Church is not only monarchical, but episcopal in its constitution, the Pope being not only head of the Church, but the fountain of its authority and government.

The bishops are of two kinds—the titular, whose titles are derived from their sees, and vicars apostolic, who are assistant bishops without sees. In the early ages bishops were elected by their congregations and their brethren in the ministry, but are now appointed by the Pope. Sometimes the selection varies in countries regulated by concordats with the governments and State Churches.

The general councils, composed of cardinals, bishops, and vicars apostolic, formed the highest authority in the Church; but since the passing of the infallible *decree*, all

power is in the Popes, and the general councils are simply advisory boards. The Church Canons are the laws passed by the councils to regulate the government of the bishops and the Church. Where the succession of bishops is broken off, as in England, or not established, as in Australia, the vicars apostolic represent the Pope in the government of the Church. The clergy are of two kinds—the secular and the regular. The secular clergy are the settled pastors in parishes appointed by the bishops, some of whom preside in colleges and seminaries. The regular clergy are among the monastic orders, many of whom become distinguished preachers and assistants in cathedral services.

The government of the Church is based upon the following distinctive principles as laid down by the late Cardinal Wiseman: 1. The infallibility of the Church in matters concerning faith; 2. The obligation of submitting to these decisions independently of men's private judgments; 3. The *authority of tradition*, or the unalterable character of the Church; 4. The necessity of religious *unity* as opposed to heresy in doctrine and schism in government; 5. Government by authority coming through the bishops from the Pope as the Vice-regent of Christ; 6. The Papal supremacy, whether considered as a necessary provision for the government of the Church, or a principal *depository* of divine promise; 7. The authority of councils to form rules of discipline, or canons, to regulate its government and control.

Since the late Cardinal wrote the above, the entire constitution of the Church has been changed by placing the depository of infallibility in the Pope instead of the Church. This was done by the late Ecumenical Council, which also gave a singular exhibition of vacillation on the second principle.

Perhaps the most pitiable sight ever presented to the Church and the world was to see the chief pastors of the Church surrendering not only their own private judgment, but their publicly avowed opinions and belief that the Pope was not infallible; and when the decree was passed, not

only professing to believe that he was, but to preach it to the people when they returned. Surely Galileo, by the tortures of the Inquisition compelled to retract what he believed in his heart was not more sad than the state and the conscience of these bishops who had argued against it.

The oath of a bishop or cardinal is fraught with still greater difficulty and contradiction on account of the late decree of infallibility. Of the cardinal's oath we extract the following: "That he will be faithful and obedient to St. Peter, the Holy Apostolic Roman Catholic Church, and our Most Holy Lord the Pope and his successors;" "that he will give them any assistance in retaining, defending, and recovering the Roman Papacy, and the regalia of St. Peter, with all his might and endeavor;" "that he will resist unto blood all persons whatsoever who shall attempt any thing against them;" "that he will seek out and oppose, persecute and fight against, heretics and schismatics against our Lord the Pope," etc. .

Suppose the Pope were to decree justification by faith, that Luther was a reformer, and Wesley a saint, the cardinals by their oath would be bound to believe and obey it. Or if the Pope were to proclaim war against the King of Italy for the recovery of the States of the Church and the city of Rome, Cardinals Manning of England, Cullen of Ireland, and M'Closkey of America would be bound to obey and preach a crusade against the Italian Government. As the result, thousands of armed recruits, with the cardinals at their head, ready to embark for the campaign, would have to be arrested as filibusters, making war on a government with which their own was at peace. Or suppose the Pope were to decree the establishment of the Inquisition in England and America, and to persecute unto death all heretics and schismatics, Cardinals Manning and M'Closkey would be bound to obey; not even the astute Purcell could relieve them of the difficulty.

The hierarchy and priesthood of the Church of Rome may be gathered thus from the Catholic Almanac. There

are *twelve* patriarchal *sees*—six Latin and six Oriental, one hundred and sixty-four archiepiscopal *sees* and seven hundred and one episcopal ones, two hundred and forty-six bishops *in partibus infidelium*, and about one hundred thousand priests. It is said there are in Rome about seventeen thousand clergy of all kinds.*

The *election* of a Pope is well described in the following article of the *Christian Union*:

"Hitherto the choice of a Pope has been consummated by a series of rites which have been full of solemnity and symbolic meaning. It has been an inexorable law that the College of Cardinals should assemble in the building where the deceased Pope passed from the world. As soon as it appeared that he was dead, the cardinal-chamberlain—an office now held by Antonelli—went to the foot of the bed, and, addressing the Pope by his surname, cried out three times, 'F——, art thou dead?' in presence of a number of witnessing cardinals. No response being given, the chamberlain turned to those present and declared, 'F—— is dead.' Then the great bell of the Capitol rung out its heavy knell, couriers set out for the European capitols to convey news of the event, and the cardinals were summoned to meet in conclave without delay. The cardinal-chamberlain, in the interval before the consecration of the new Pope, exercised, as he will still exercise, the administrative functions of the sacred office, even to the coining of scudi and centesemi. The body of the deceased Pope was washed with perfumed waters, embalmed, and laid out on a bed of state, and illuminated by countless candles and tapers, in the historic chapel of Sixtus V, the feet extending beyond the railing, that the people might kiss them. Here the body remained for the period of nine days, when it was entombed with becoming state in St. Peter's.

"The last solemn notes of the organ are dying away amid the lofty arches of St. Peter's the mass of the *Spirito Sancto* has been celebrated, and two by two the seventy cardinals, dressed in their scarlet robes, pass down the echoing aisles. Listen! Do you hear the loud strains of the *Veni Creator*? It is chanted by the vast concourse of priests and people as they escort the College of Cardinals to the Vatican.

"Arriving there, the cardinals seek a room in the palace called the conclave, built particularly for meetings of this kind, and in whose galleries are built as many cells as there are cardinals. Besides the regu-

*In the United States of America there are seven archbishops, 54 bishops, 7 vicars apostolic, 4,000 priests, and 1,400 students for the priesthood in the various seminaries.

lar members of the conclave, each one of these has two conclavists or attendants, one a priest, the other a soldier. Their duties are to look after the personal wants of the cardinal to whom they are attached, and to act as his secretary. It is an office much sought after, and the conclavist to the cardinal who is elected Pope feels that the highway to fortune lies clear before him. They, of course, take the oath to keep secret the proceedings of the conclave.

"The first twenty-four hours of its session ambassadors of princes, and those having any special interest in the election of the Pope, are allowed to remain; but at three o'clock in the morning of the succeeding day a bell sounds, and all except the cardinals and their conclavists retire. The doors are now closed; all outlets are walled up, except one small window through which food is passed, and no communication whatever is allowed with the outer world.

"If, at the end of three days, no Pope has been chosen, only two meals a day are allowed. If, on the eighth, the name has not been announced, bread, water, and wine are all they will receive till an election is made.

"Every thing being in readiness, the election may now be proceeded with; and, according to Innocent III, this may be done in four ways; by inspiration, by compromise, by scrutiny, and by access.

"An election by inspiration is effected by several of the cardinals calling aloud, as by a sudden impulse, the name of the person whom they wish to raise to the Pontifical throne. This method is not often resorted to; but if a powerful party can be raised, it is sometimes successful.

"The election by compromise is sometimes adopted, when the College, being unable to make a choice, agree to leave the naming of the future Pontiff to one or more of their own body nominated for that purpose. John XXII, after receiving the solemn promise of each cardinal to abide by his decision, declared himself Pontiff. Since that occurrence this method has not been much practiced.

"In choosing a Pope by scrutiny, which is the most common way, the cardinals take from a golden basin a card, upon which each one writes his own name and that of the person for whom he wishes to vote. These tickets are then, with many bows and genuflections, placed in a highly ornamented chalice, which stands upon the altar. When all have voted, these cards, with much form and ceremony, are taken from the chalice and counted by persons chosen for that purpose. If any cardinal is found to have the votes of two-thirds of the College, he is declared elected.

"When, however, after several trials, this does not occur, a new plan is tried, which is called election by *access*. When this is adopted, any cardinal may accede to the vote of another, by the alteration of his

ticket in the prescribed form. When a Pope is elected in this manner the tickets are all carefully burned, to prevent all pretext for future inquiry.

"The new Pope being now legally elected, he is asked what name he will assume in his new station. This alteration of name was first introduced by Sergius IV, who had been before called Os Porci. It was not surprising that he should wish to change so unspiritual a cognomen, and his example has been invariably followed by all his successors.

"The new Pontiff is now presented with the seal of the Church, called the 'Fisherman's Ring,' and is robed in scarlet and white silk vestments. He is then carried to the altar, upon which he is placed, and the cardinals adore him upon their knees, kissing his feet. In the mean time the walls of the conclave are broken down, and one of the cardinals calls to the crowd assembled below: 'I announce to you great joy; we have a Pope—the Most Reverend Lord Cardinal — has been elected to be Supreme Pontiff, and has chosen the name —.'

"One of the large culverins of St. Peter's is now discharged as a signal, and immediately all the artillery in the Castle of St. Angelo reverberates among the seven hills, all the bells of the city begin to ring, and, amid the sounds of music and rejoicing, the new Pope is carried to St. Peter's. Here he is again adored by the cardinals, prelates, and nobility; a *Te Deum* is sung, and from the high steps of the altar he gives the apostolical blessing, and is then borne away to his own apartments upon the heads of twelve chairmen.

"The consecration of the Pope generally follows upon the next Sunday, or festival day, after certain prescribed forms. One of these ceremonies is curious and very ancient. The first master of the ceremonies carries a lighted taper in one hand and a basin in the other, in which the pomps and vanities of this world are exhibited to the Pope, in the form of castles and palaces made of flax. To these the taper is applied three times, the master of the ceremonies saying each time, '*Pater sancte, sic transit gloria mundi.*' This ceremony appears to have originated at the coronation of the Greek emperors, for, in the midst of all their pomp and splendor, they were presented with a vase full of ashes and dead men's bones, and with a basin of flax, which was set on fire, thus reminding them of their mortality and of the fate of worldly honors. He is finally crowned with the triple tiara, to show that he is High-priest, Emperor, and King, blesses the people three times, and a plenary indulgence being published, the Pope retires."

CHAPTER VI.

THE MONASTIC ORDERS AND CELIBATE ESTABLISHMENTS.

MONKS—NUNS—CONFRATERNITIES—BENEDICTINES—FRANCISCANS—DOMINICANS—NUMBER AND EXTENT—ST. ANTHONY'S TEMPTATIONS—THE NUN'S LAMENT.

THE word monk is derived from the Greek *monos*, which signifies *alone*. The lonely life and peculiar mission of Elijah the Prophet and John the Baptist had a wonderful effect upon their followers. But their mission was special, and not designed for imitation or repetition. The schools of the prophets were communities of young and sometimes married men, who came together under Samuel, Elijah, or Elisha to obtain more help in study and more assistance in devotion. In later times there were among the Jews Essenes, an ascetic sect, who had their imitators among the Greeks and Romans. The followers of Buddha in India had their numerous devotees, and Brahmins theirs. The Manichees and Gnostics, from their peculiar views of *sin* and *flesh*, became the waiting heralds of monasticism. The Oriental character, with its extremes from gay to grave, and from light to somber, led in the same direction; but Egypt became the birthplace of monasticism.

The *Decian* persecution drove thousands of Christians to the solitudes of the mountains, deserts, dens, and caves of the earth. Men and women who had lost their friends, or had their families broken up by persecution and martyrdom, scarcely wished to return to society and the world. Many were compelled to wander about in mountains, dens, and caves of the earth, "afflicted, tormented, of whom," said the apostle, "the world was not worthy." Paul of Thebes and Anthony, the fathers of monasticism, lived to a



Mendicant Friar.

great age in a hermit life in Egypt. The latter died in the one hundred and fifth year of his age, A. D. 356. These men were hermits rather than monks. The *second* step in monasticism was the gathering together of men in communities, who wished to live awhile apart for the purpose of study and devotion. Many of these were married, and returned again to their families. The system developed further into cloister life under Pachomius, St. Anthony's disciple, who founded nine monasteries of men and one of women. From Egypt the system was carried into Palestine by Hilarion, by Athanasius to Rome, by Basil to Pontus, and by Martin to Gaul.

As the monasteries increased, it was found necessary to bring them under rules of order. About A. D. 480, *Benedict* was born at Norcia in Italy. At the age of fourteen was sent to school at Rome. When he became disgusted with the dissipations of Church and city, he ran away, and hid himself for three years in a cave at Subianco, where, feeling temptations to lust, he rolled his body in brambles and thorns to crush out the temptation. About A. D. 529, he retired to *Monte Cassino*, and began to preach to the people. He turned the Temple of Apollo into a monastery, and introduced a new system of rules for the government of monasteries. Benedict died in 543, but his system passed over nearly all Western Europe, embracing most of the monasteries of the Middle Ages; and the Benedictines became noted for the number of distinguished scholars that belonged to them, among whom were two hundred cardinals,* four thousand bishops, and the celebrated St. Bernard and John of Damascus. The Benedictine monks throughout the world number about five thousand.

The *Basilian* monks were monks established by St. Basil, and were widely disseminated throughout Europe in the Middle Ages. To these and those already described among the Benedictines were friars, canons, and congregations

* See "Romanism As It Is."

attached, for by this time several of the clergy adopted the monastic order, and lived in the monasteries. In the twelfth century arose two other orders of monks, who were destined to sway much influence in the Church in subsequent years. These were the Franciscans and Dominicans.

St. Francis was born in Assisi, Italy, in 1180. He became the founder of a large monastic order, which spread with great rapidity over Europe, and extended its missions over the New World with marvelous success. In the thirteenth century they numbered about eight thousand convents and two hundred thousand members. His name is stamped on many a place in the new world, as San Francisco in California. Franciscans were the first monks that reached the New World, and came as missionaries with Columbus. They were rent by schism for years.

The *Dominicans* derive their name from Dominic de Guzman, a Spanish ecclesiastic, who was born in 1170. He was the founder of the Inquisition and the author of the crusades against the Waldenses. Dr. Rule, of England, in sending out his celebrated history of the Inquisition, calls it "The Brand of Dominic," one of the best works ever written on that subject. Dominic's name goes down to history written in blood; yet for his atrocious cruelty to the saints of God Rome canonized him, and blessed his followers with her highest benedictions. The preaching friars and Dominican nuns belong to this order. The Dominican monks now number only about four thousand.

The *Carmelites* derive their name from Mount Carmel, and are especially devoted to the Virgin Mary. To this order belonged the celebrated French preacher, Father Hyacinthe. Besides the Augustine canons there were Augustine monks. To this order Martin Luther belonged. Several other *orders* of minor importance are also in operation, as the Premonstrants, Capuchins, Sulpicians, Paulists, Passionists, etc., but whose history does not affect society as the above leading orders have done. The Sulpicians have large establishments in Montreal, and own a large portion of the city.

The *friars* and fraternities, derived from the Latin *frater* and the French *frère*, for brother, are mendicant and preaching monks, who live by donations, and belong to the four leading orders—Franciscans, Dominicans, Carmelites, and Augustinians. Many of them were distinguished teachers of theology in the leading universities of Europe, and exerted unbounded influence. In the United States of America there are about 30 religious orders and congregations of men, with a membership of 2,500, including the Jesuits, and about 50 orders and societies of nuns, with a membership of 8,000, having under their united charge in schools and seminaries about 200,000 children and students. The monastic orders throughout the world number about 8,000, and the male membership 117,000; the convents, or nun establishments, number 10,000, and the membership 189,000—thus forming a teaching force in the Church of Rome, with the priesthood, of near *half a million* celibates.

A large number of orders and societies have been disbanded and monasteries shut up. In the Middle Ages, in proportion to the population, they literally swarmed. In Italy and Germany quite a large number have been shut up. In the past history of monasticism a great many changes have taken place. Sometimes they become so turbulent and divided among themselves as to require the strong hands of Popes to quell the schisms, sometimes so impure that the whole institution fell by its own corruption. The tales told by Catholic historians of monastic and conventual life in the Middle Ages are scarcely fit to read. It was only when the purity of Protestant life reacted upon Rome that her monasteries began to improve in morals. If the occasional reports of the morals of these institutions are so bad, what must the inner life be which is hid from the world? Yet we believe there are still some true Christians within them. The Reformation was born in a convent, and God may yet bring out of them some burning and shining lights.

The Catholic legend of Saint Anthony's Temptations has been made the subject of artistic and poetic illustration, as

found in *Bentley's Miscellany* and the *National Repository*, part of which we give.



ST. ANTHONY'S TEMPTATIONS.

"St. Anthony sat on a lowly stool,
And a book was in his hand ;
Never his eyes from its page he took,
Either to right or left to look ;
But with steadfast soul, as was his rule,
The holy page he scanned.

'We will woo,' said the imp, 'St. Anthony's
eyes
Off from his holy book ;
We will go to him all in strange disguise,
And tease him with laughter, whoops, and cries,
That he upon us may look.

The devil was in the best humor that day
That ever his Highness was in;
And that's why he sent out his imps to
play,
And furnished them torches to light their
way,
Nor stinted them incense to burn as they
may,
Sulphur and pitch and rosin.

So they came to the Saint in a motley
crew,—
A heterogeneous rout;
There were imps of every shape and hue,
And some looked black and some looked
blue,
And they passed and varied before the
view,
And twisted themselves about.

There were some with feathers and some
with scales,
And some with warty skins;
Some had heads and some had tails,
And some had claws like iron nails;
And some had combs and beaks like birds,
And yet like jays, could utter words;
And some had gills and fins.
Some rode on skeleton beasts, arrayed
In gold and velvet stuff,
With rich tiaras on the head,
Like kings and queens among the dead.

But the good St. Anthony kept his eyes
Fixed on the holy book;

From it they did not sink nor rise,
Nor sighs nor laughter, shouts nor cries,
Could win away his look.

Last came an imp—how unlike the rest!—
A beautiful female form;
And her voice was like music that, sleep-
oppress'd,
Sinks on some cradling zephyr's breast;
And whilst with a whisper his cheek she
press'd,
Her cheek felt soft and warm.

When over his shoulder she bent the light
Of her soft eyes on his page,
It came like a moonbeam, silver bright,
And relieved him then with a mild delight;
For this yellow-lamp luster scorched his
sight,
That was weak with the mists of age.

Hey! the good St. Anthony boggled his
eyes
Over the holy book;
Ho, ho! at the corners they 'gan to rise,
For he knew that the thing had a lovely
guise,
And he could not choose but look.

There are many devils that walk this
world,
Devils large, and devils small;
Devils foolish, and devils wise;
But a laughing woman with two black eyes
Is the worst — of all.

THE NUNS

Derive their origin and example from the Sibyls of ancient times and the vestal virgins who kept the sacred fire burning on the altars in ancient Rome.

The vestal virgins were selected by lot from groups of girls from six to sixteen, presented by their parents who were free. The vestal had to be perfect in form, and free from disease or impediment. For ten years she was learning the sacred rites, for ten more serving at the altar, and the last ten she spent in teaching the novices introduced. Thirty years finished her service, after which she might marry, but not before. They enjoyed great honors, and to them were also committed wills and testaments, as well as the sacred fire to keep.

Not only did the nuns rival the monks in number, but sometimes increased with greater rapidity. While several of the female establishments were branches of the monkish orders already alluded to, as the Dominican and Franciscan nuns, there were others who were independent orders, as the Sisters of Mercy, Charity, Ursuline nuns, etc. The number and names of orders would embrace a page of description alone. In later years the Church of Rome appears to place more value on the agency of nuns than that of monks. In France, Germany, Italy, and Ireland nearly all the youth of those countries have been placed under the tuition of monks and nuns; with what results, the morals and the illiteracy of those nations now declare. In Italy, when Victor Emmanuel entered Rome he found at the first general census taken seventeen of the *twenty-five* millions of Italy could neither read nor write. Yet they are proposed to be the teachers of the Catholic schools in America.

The writer would refer the reader to the "Secrets of Convent Life," by Miss Edith O'Gorman (now Mrs. Auffry), as one of the most thrilling accounts of convent life published. Dr. Bonar's lines on convent life and the "First Night in a Convent" illustrate this chapter.

CONVENT LIFE.

"This is no heaven!
And yet they told me that all heaven was
here,
This life the foretaste of a life more dear;
That all beyond this convent cell
Was but a fairer hell;
That all was ecstasy and song within,
That all without was tempest, gloom, and
sin.
Ah, me! it is not so—
This is no heaven, I know.

This is not rest!
And yet they told me that all rest was here;
Within these walls the medicine and the
cheer
For broken hearts; that all without
Was trembling, weariness, and doubt;
This the sure ark which floats above the
wave,
Strong in life's flood to shelter and to save;

This the still mountain lake,
Which winds can never shake.
Ah, me! it is not so—
This is not rest, I know!

This is not home!
And yet for this I left my girlhood's bower,
Shook the fresh dew from April's budding
flower,
Cut off my golden hair,
Forsook the dear and fair,
And fled, as from a serpent's eyes,
Home and its holiest charities;
Instead of all things beautiful,
Took this decaying skull,
Hour after hour to feed my eye,
As if foul gaze like this could purify;
Broke the sweet ties that God had given,
And sought to win his heaven
By leaving home work all undone,
The home race all unrun,

The fair home garden all untill'd,
The home affections all unfilled,
As if these common rounds of work and love

Were drags to one whose spirit soared above

Life's tame and easy circle, and who fain
Would earn her crown by self-sought toil and pain.

Led captive by a mystic power,
Dazzled by visions in the moody hour,
When, sick of earth and self and vanity,
I longed to be alone or die;
Mocked by my own self-brooding heart,
And plied with every wile and art,
That could seduce a young and yearning soul

To start for some mysterious goal,
And seek, in cell or savage waste,
The cure of blighted hope and love misplaced.

Yet, 'tis not the hard bed, nor the lattice small,

Nor the dull damp of this cold convent wall;

'Tis not the frost on these thick prison-bars,
Nor the keen shiver of these wintry stars;
Not this coarse raiment, nor this coarser food,
Nor bloodless lips of withering womanhood;

'Tis not all these that make me sigh and fret,

'Tis something deeper yet—

The unutterable void within,

The dark, fierce warfare with this heart of sin,

The inner bondage, fever, storm, and woe,
The hopeless conflict with my hellish foe,
'Gainst whom the grated lattice is no shield,
To whom this cell is victory's chosen field.

Here is no balm

For stricken hearts; no calm

For fevered souls; no cure

For minds diseased; the impure

Becomes impurer in this stagnant air;

My cell becomes my tempter and my snare,
And vainer dreams than e'er I dreamt before

Crowd in at its low door.

And I have fled, my God, from thee,

From thy glad love and liberty;

And left the road where blessings fall like light,

For self-made by-paths shaded o'er with night!

Oh, lead me back, my God,

To the forsaken road,

Life's common beat, that there,

Even in the midst of toil and care,

I may find thee,

And in thy love be free!

(H. Bonar, D. D.)



FIRST NIGHT IN A CONVENT.

CHAPTER VII.

THE JESUITS.

IGNATIUS LOYOLA—LAINEZ—RAPID RISE AND SUPREMACY—INTRIGUES IN
EDUCATION, CHURCH, STATE, COMMERCE—CHARACTER.

INIGO (IGNATIUS) LOYOLA, the founder of the Jesuits (Society of Jesus), was born in Spain, in 1491. He was the son of a Spanish nobleman, wild, wicked, and illiterate, but a brave soldier and devoted patriot. Wounded at the siege of Pampeluna, he was taken prisoner by the French, and during the time of his prolonged confinement his mind passed in a rapid transition from the groveling desires of low dissipation to a fervent and fanatic ardor of devotion to the Pope and the Catholic Church. At this time the Church of Rome was greatly shattered by the secession of thousands of Churches from her ranks. The reformers led whole nations out from "Babylon the Great," and the intellect and educated mind of Europe were on their side, as well as much of the political and military strength of the nations thus emancipated. To counteract the Protestant Reformation, the "Society of Jesus" was formed. If the first was from above, this must have been from beneath. Among the first disciples of Loyola were *Francis Xavier*, the great missionary, and *Lainez*, who became the Pope's legate at the Council of Trent. The object of the society appears to have been fourfold: 1. The education of the young in schools and colleges; 2. The instruction of adults by preaching; 3. The defense of the Catholic Church against heretics and unbelievers; 4. The propagation of Romanism among the heathen by missionaries.

The founder had seen that the reformers had swept the universities and the students with them in their movement;

he will meet that by educating the young. He had seen the Reformation spread by preaching; he would train his disciples to preach. Protestantism was not only a protest against the false doctrines of Rome, but also against the supremacy of the Pope; he will meet that by teaching allegiance to the Pope as Sovereign Pontiff, and obedience to the doctrines and traditions of the Church. The Church was depleted by the loss of the Protestant nations; he would replete its ranks by establishing missions among the heathen nations, and extending the boundaries of the Church to the new countries discovered in America, India, China, and Japan.

The Benedictines, Dominicans, and Franciscans had failed to arrest the progress of the Reformation; he would try it by other means and novel methods. Dr. De Sanctis, who was connected with the Jesuits for years, lays down *three* things as the ruling principles of the order: 1. Obedience, that the member should be in the hands of his superior as a corpse in the hands of a physician; 2. That man in saving his soul is serving God; 3. Indifference to the means in reaching this end—hence the ruling motto, "*The end sanctifies the means.*"

This new society in the Church of Rome was launched on its mission by Pope Paul III, September 27, 1540. Its career of conquest and reverses has been the most checkered of any of the orders in the Church of Rome. The society, like its founder, forms a romance in history. Originating in Spain, they entered France in 1540, where they met with many successes and reverses. Not only did they meet with opposition from the French Government and Jansenists, but they were worried by Pascal's "Provincial Letters." As they were implicated in the assassination of Henry IV, the King of France, and attempted the wholesale murder of the king, lords, and commons in England by blowing up the Parliament House, they fell under bad repute throughout Europe. In 1759, the Jesuits were banished from Portugal and Brazil. In 1767, they were banished from Spain, and shipped for Italy. The next year they were suppressed in the two



Convent of Santa Sabina.

Sicilies and the Duchy of Parma. In 1773, the Catholic powers requested their suppression by the Pope, which led Pope Clement IV to issue a bull against them in the same year. The only places they could find rest and an asylum were in Protestant Prussia and Russia. After the Reformation in England, they were to a large extent the agents in Romanizing Ireland. Attempting the same work in Poland, they were banished from Russia in 1820.

At the close of the European war, Pope Pius VII restored them again to privileges. In the revolutions of 1848 they again fell into trouble, and when Pius IX was restored, he restored them to power, and virtually threw himself and the Church into their hands; so that Father Beckx, the general of the order, a Belgian by birth, is directing and guiding the movements of the Church. Hence he is called the *black* pope, while Pius IX was called the white Pope. At present the Jesuits are driven out of Germany, partially suppressed in Italy and several of the Catholic republics of America.

The Decree of the Immaculate Conception, the Dogma of Infallibility, and the Syllabus against science, liberty, and education have been attributed to them, with the present troubles in Germany. Bismarck charges the origin of the late Franco-Prussian War upon them. In fact, they were at the bottom of nearly all the European wars for the last three centuries, and of most of the troubles that agitate the governments of the world.

Their missions extended with great rapidity in India, China, and Japan; but, interfering with the governments of those countries, they were driven out, and nearly all their missions vanished, the members having no stability.

The members of the Jesuit order are the most polished, acute, subtle, and pliant of any of the members of the respective orders in the Church of Rome, so that the very name has become the synonym of all that is cunning and deceptive in human nature, ever covering their crimes with the principle that "*the end sanctifies the means.*"

The jealousy and opposition from within the Church of Rome of other orders and societies arises from the fact that this society has been the great rival of the others, and the opposition of Catholic governments to them comes from their constant intermeddling in the politics of the country where they reside. Taking the name of Jesus for their order, they are the real opposers of the kingdom of Christ on earth, and the efficient agents of the kingdom of anti-christ. They are the active propagandists of a theocratic kingdom and priest-king, who claims *supremacy* over all Churches, and *authority* over all governments on earth. To establish this theocratic kingdom over all nations is their object and aim, and in the prosecution of their plan human governments, life, and morals weigh but as dust upon the scale.

The Jesuits not only engaged in education and politics, but in *commerce* also. In 1701, a ship from the Indies landed at Cadiz with eight heavy cases of *chocolate*, directed to the general of the Jesuits at Madrid. The cases were found so heavy while passing through the customs, that an officer struck the cakes with an hammer, and forthwith the chocolate crust broke off, leaving the solid mass of pure gold visible to the eye, which were confiscated to the government.

In 1755, the English captured a number of French vessels from the Antilles, which drove the banks of Marseilles into bankruptcy. In the French courts the bankers were proved to have been agents for the Jesuits, and the society throughout France was doomed to pay the creditors. (See *Christian World*.)

JESUITISM "ALWAYS AND EVERY-WHERE THE SAME."

"Wherever public opinion has had free utterance, the Jesuits have been denounced as public enemies. We have the history of this so-called Society of Jesus from September, 1539, to September, 1872, and can therefore trace its operations over a vast field, and without passion or prejudice form a correct estimate of its character. An essentially political institution, at first dreaded by the very Church it was intended to save from threatened ruin, it first of all provoked the jealousy of a

much more ancient body, the Universal Roman Inquisition, which it was very likely to supersede. Policy was better suited than violence to maintain the loathed supremacy of Popes over nations. Between the two fraternities there was a similarity so close that neither could acknowledge any necessity for the existence of the other, and for many years their mutual jealousy had all the fretful impatience of a brothers' quarrel. Yet the Popes loved them both with a truly paternal affection, and after a time it was found possible to persuade them to harmonious co-operation in the needful service of propping up the falling house. Yet both were odious. Sometimes the Holy Father himself interposed to moderate the fury of Inquisitors, as in the famous case of Carranza, and sometimes he was persuaded to restrain the excesses of Jesuits for the prevention of scandal, but in every circumstance he had blessings for them both. Assuming the lofty air of universal father of kings and priests, he could gracefully bid the Jesuits be silent when opportune silence would prevent nation after nation from seceding from the Church of Rome; but any one who studies history with common intelligence may see that Jesuitism, no less than Inquisition, is the very perfection of Popery. Either of the two is force. It is force physical or force political that subdues the subjects or conquers the enemies of the Papacy. Jesuitism, then, is only another and a more expressive name for Popery, and to represent it otherwise is either a trick or a mistake. Ignatius of Loyola raised an army to fight for the Church, only more skillfully than Dominic of Guzman had done before. Paul III gave Ignatius his commission, as Innocent III had given his to a more savage predecessor. Successive pontiffs covered this army with honors. Its battalions were stationed the world over under distinct commanders, headquarters being always at Rome, where the general-in-chief was in direct communication with the Pope, whether to obey or to command was doubtful at the best. Once, when nearly all the kings had expelled the several battalions from their dominions, Pope Clement XIV disbanded the whole army, as a temporary measure, after resisting the clamors of every State for about four years, and then for the sake of peace, as they say, well knowing that its existence was not at that juncture tolerable.

"Pius VII, in sweet revenge, sanctioned the Jesuit refugees in Russia by a brief in the year 1801. In 1804 he set up the society again in Naples, and in 1814, when England helped him to his liberty, he issued a bull for the complete re-establishment of the Jesuits throughout the world. Then came the restoration of the Bourbons in France, and during the reaction after the revolutionary war in Europe and in England they began those active operations, which issued in the act of Parliament to throw England open to Popery again in 1829. We well remember how some of the advocates of that act, when

pleading for the toleration of *religious orders* in this country, praised the Jesuits for great skill in *education*, and promised us much benefit from their assistance to raise the standard of education here.

"Regicide is not only tolerated by their old casuists, but is openly applauded by living men, and in Spain it is well known that they were not innocent in the attempt to assassinate King Amadeo. It is also evident that in that project they have sympathy, and apparently participation, out of Spain. Paris papers, the *Union* and the *Univers*, greeted that outrage with applause as a *first and terrible warning* to Victor Emmanuel and his son, and declared that the attempt surprises no one, *and will very likely soon be followed*. Such are the instruments made use of by Jesuitism in these days of Christian charity!

"It is a fact that in addition to the vow never to marry, which they ridiculously call *chastity*, the Jesuit has a *carte blanche* to follow his own discretion as best he may for 'the greater glory of God,' which, according to the Romish view, is the most absolute submission to the confessor, and larger revenue to the Church. They are distinctly taught that the ordinary laws of justice may be broken through for the attainment of these objects, and the breach of them be but venial sin. A complete example seems to appear in the recent scandal at Brest, where the lady friend of an eminent Jesuit preacher is married to a French viscount on his death-bed, and shortly after his welcome death is detected in communication with himself. The discovery raises the town in indignation, and brings them both to trial for offending against public decency. But, remarkably enough, the chief culprit is acquitted from alleged defect of evidence; he suffers no censure, says mass every day, scandal is avoided, and a *mulier subintroducta* goes at large."

(*London Watchman*.)

Dr. Döllinger, the Catholic historian, thus describes

THE JESUITS—THEIR WORK AND FATE:

"The experience of three centuries shows that the Jesuits have no lucky hand. No blessing ever rests on their undertakings. They build with unwearied assiduity; but a storm comes and shatters the building, or a flood comes and washes it away, or the worm-eaten edifice falls to pieces in their hands. The Oriental proverb about the Turk applies to them, 'Where the Turk sits grass never grows.' Their missions in Paraguay, Japan, and among the tribes of North America have long since gone to ruin. In Abyssinia they had once (in 1625) almost attained dominion; but some time afterward (in 1634) the whole concern collapsed, and they never ventured to return there. What is left to-day of their laborious missions in the Levant, the Greek Islands, Persia, the Crimea, and Egypt? Scarcely a reminiscence of their former presence there is to be found on the spot.

"Above all, the Society of Jesus devoted its best services to its native home in Spain. The result was bankruptcy and depopulation of that once powerful kingdom, and its loss of one possession after another, so that by the end of the seventeenth century it had become an inanimate corpse, the skeleton of a giant. It is behind every other country in Europe except Turkey, and, having no healthy literature of its own, has to feed on the foreign literature of France. Well might a Spanish diplomatist in Rome say at the suppression of the order, 'The Jesuits are the wood-worm that gnaws at our bowels.'

"They it was that brought on the German nations the Thirty Years' War and its results, and to them Catholic Germany owes the decline of its schools, and its consequent backwardness in cultivation and long intellectual sterility. It was they who completely undermined the ancient German and Catholic empire, and paved the way for its fall. They, as the all-powerful conscience-keepers of the Hapsburgs, Ferdinand I, Ferdinand II, and Leopold I, have on their conscience the destruction of the liberties of the States of the empire, the enforcement of absolutism, the oppression and expulsion of the Protestants.

"Bohemia has long been given over to the care and charge of the Jesuits, and what have they made of it? They have utterly destroyed the old Czeck literature, and have brought matters to such a pass that nearly the whole Bohemian nobility is annihilated through confiscation, executions, and banishment.

"In England the destiny of the Catholics was for a century molded by the influence of the Jesuits at Rome, and the intense hatred which they excited at home; and we have seen what a monstrous weight of misfortune and oppression they rolled down on the shoulders of their co-religionists.

"They tried to re-introduce Catholicism into Sweden by means of a liturgy forcibly imposed on the clergy, and with the help of the king, Sigismund, who was under their guidance. Sigismund in consequence lost his crown, and they were banished forever from the country. In Russia they undertook, by means of their instrument, the false Demetrius, to establish Polish influence, and to bring the empire and nation into subjection to the see of Rome; but their proselyte and *protégé* was killed, and they had to quit the country. In Poland they dominated the kings, the higher clergy, and the nobility for a long time—and Poland is destroyed. In France, the Jesuits were the conscience-keepers of the Bourbons, and their spiritual children, Louis XIV and Louis XV, paved the way for the revolution and the destruction of the dynasty, or rather, one may say, made it inevitable.

"I readily leave to this order the fate of the Vatican decrees (namely, 1870, the infallibility of the Pope,) the more readily, as it has the duties of paternity to discharge toward them; for the Jesuits excogi-

tated, sketched out, and finally shaped those decrees, though with the assistance of certain bishops."

THE POPE AND THE JESUITS.

"During the reign of Pius IX the governing power of the Curia Romana has been transferred to the Jesuits. The theory is that the Curia is an organization of the various congregations of ministerial departments for submitting their views to, and receiving their orders from, the Pope. But in practice the action of the Curia has come to be the action of the Jesuits. This action shapes itself diversely in different countries. For example, in Spain it openly espouses the cause of Don Carlos, while in England it takes a totally different line. The modern power of the Jesuits dates from the year 1848, when they persuaded the Pope, during the popular movements of that time, that they and they alone were his friends. Their claim that none but themselves appreciated his genius and piety had its natural effect. Their first important step was to fill the *nunciatures*, or legations, and bishoprics everywhere with persons subject to Jesuit influence. The consequence of this was the dismissal of every official suspected of a taint of liberalism. The Jesuits who saw the Pope daily for a long period, and molded his mind to their ends, were Father Bresciani and Father Piccirillo. Their influence led to the proclamation of the Immaculate Conception and the Syllabus to the Vatican Council, and its declaration of the Pope's infallibility. To strengthen their hold, these men brought to Rome, and published just below the Vatican, their organ, the *Civiltà Cattolica*.

"By degrees all the surroundings of the Pope became more and more Jesuitical, each episcopal vacancy as it occurred being filled by a prelate with Jesuit tendencies. These things so annoyed the cardinals that they nominated Patrizi Cardinal Vicar of Rome, on purpose that he might have the daily opportunity of seeing the Pope, and influencing his administration. In the College of Cardinals itself opposition to the Jesuits was declared, and Cardinal d'Andres went to Naples, and there published a protest which greatly irritated the Pope. He was allured back to Rome by the promise that if he would remain quiet, nothing would be said of his indiscretion; but his first interview with the Pope was so stormy that the Cardinal took to his bed, and shortly died, it was said, from the effects of his contumacy! Cardinal Barrili, warned by this event, said, 'I will keep my opinions to myself.'

"The Council was subjected to a complete system of Jesuit espionage, and upon every prelate of eminence some Jesuit agent was fastened. Jesuit influence has equally affected all the recent sittings of the Consistory and the nominations of bishops. Many of the English bishops sent the strongest possible remonstrance to the Pope against the elevation of Manning to the cardinalate, and the

election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus *de facto* the Catholic Church, since the white Pope, Pius IX, is but the instrument of the black pope, Father Beckx. Wherever the Jesuits are attacked, precisely the same results will follow that Bismarck began to experience three years ago, when he commenced his anti-Jesuit campaign. These considerations are important for the statesmen in those countries in which the inevitable contest has begun, or is about to begin." (*The London Hour*.)

CHAPTER VIII.

THE RULE OF FAITH PERVERTED.

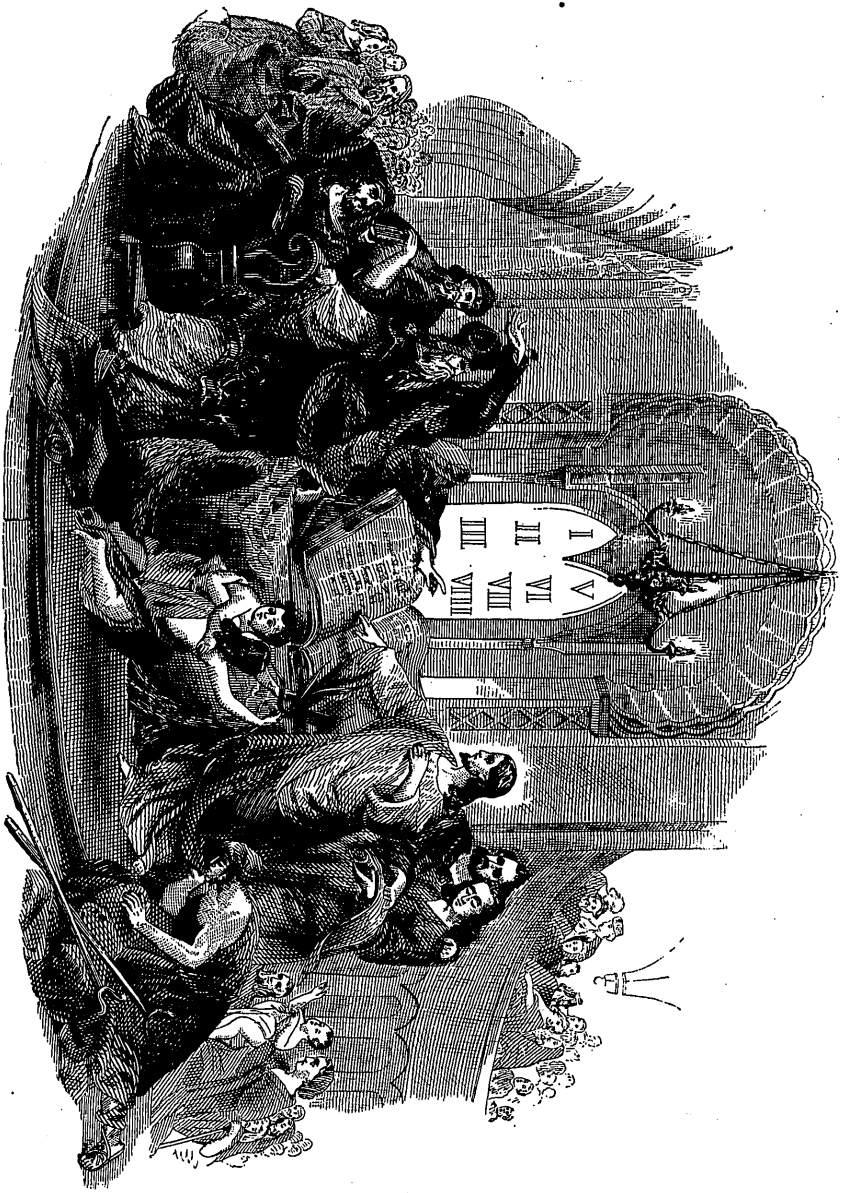
THE CREEDS AND CANONS OF THE CHURCH SUBSTITUTED—EFFECTS.

IF Satan would persuade the Jewish nation to reject and crucify their own Messiah, it would be by lowering the standard of the law and the prophets—by the addition of the tradition of the elders, by teaching for the doctrines of God the commandments of men. All this Christ charges them with doing. “Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. . . . And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.”* The result was, so perverted were the Jewish teachers and blinded the Jewish nation, that when their Messiah came they did not know him. “He came to his own, and his own received him not.” One of the most mysterious instances of national blindness on record is that, although he came as their prophets announced, was born when and where they said he should be born, healed their sick, cleansed their lepers, and raised their dead, yet they not only rejected but crucified the Lord of glory. All this they never could have done without first “rejecting the commandment of God, that they might keep their own tradition.”

That Satan has tempted Rome to do the same, and that she, as a Church, has done, with similar results, her own standards and the facts of history declare. To these I at once appeal. “I most firmly admit and embrace apostol-

* Mark vii, 7-9.

Search the Scriptures.





ical and ecclesiastical *traditions* and all other constitutions and observances of the same Church."* Here not only are the traditions, constitutions, and observances of the Church placed on an *equality* with the Scriptures, but even *before* them. "I also admit the Sacred Scriptures according to the sense which the Holy Mother Church has held, and does hold, to whom it belongs, to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers."†

In this article the Scriptures are not only placed second in the order of the articles, but subordinate to the teachings of the Church, so that it is *what* the Church and the fathers say of them, and *how* they interpret them that is to be believed. That is, the opinion of the Church and the fathers is of more authority than the Word of God. There is also a remarkable difference between the language of the two articles in the above creed. In reference to tradition, etc., they are made to say, "I MOST FIRMLY ADMIT AND EMBRACE;" in reference to the Scriptures, "*I also admit.*" This remarkable difference between the human and divine standards of belief thus found in her creed is seen in all the history of her Church; on her own testimony she merely admits the Scriptures as a divine standard, while she *firmly* admits and fondly *embraces* the traditions, etc.

In article 14 of the same creed, we read: "I also profess, and undoubtedly receive, all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the Holy Council of Trent; and I likewise also condemn and reject and anathematize all things contrary thereto," etc. Here we have *all things* delivered, defined, and declared by the sacred *canons* and *general* councils as a rule of faith, equal to the Scriptures, and an anathema pronounced, not on those who deny the Scrip-

* Creed of Pope Pius IV, 2d article.

† Creed of Pope Pius IV, 3d article.

tures, but on those who deny the canons and the councils, thus showing on which she builds her faith.

In the "*Decretum de canonicis Scripturis*," the Council of Trent defines what she considers the canonical Scriptures by giving a list of the canonical books, including the *Apocrypha*, and pronouncing an anathema on those who would not receive them as sacred and canonical, while neither the Jewish Church, the apostles, nor the early fathers ever received the Apocrypha as canonical at all. To travel a little farther down to the foundation of her faith, we arrive at the following statement by one of her leading defenders and controversialists, Dr. Milner: "The Christian doctrine and discipline might have been propagated and preserved by the unwritten word or tradition, joined with the authority of the Church, though the Scriptures had not been composed."* Here we find this statement never contradicted by the Church; consequently, they consider tradition and the authority of the Church all-sufficient as a rule of faith, and the Scriptures not necessary at all. So we have reached the *bottom of their faith, and it is a sandy foundation.*

But to show the estimate they place upon the Scriptures as the rule of faith, they will not allow their people to read them without a written permit. "But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary."† Here they stand between the mouth and the Spirit of God, and the ear and heart of man, and will not let the creature hear what his Maker says to him about his soul and salvation without their written permission. We need not wonder that their bishops are trying to banish the Protestant Bible from American schools, when they will not allow their own people to read their own Scriptures without a *written permission* from the ordinary. In their own schools, where their

* End of Controversy, p. 56.

† Fourth Rule of the Index.

own Scriptures are shut out from their children, the *creeds* and *catechisms* of their councils are there in abundance, thus showing which they regard as a RULE OF FAITH.

The fact is, that while they ostensibly pretend the Scriptures are in part a rule of faith, in *reality* the creeds and canons of their councils, the supposed traditions of the fathers and decrees of the Popes, are the rule of faith proper. But when we come to search for this RULE in the Apocrypha, traditions, canons, councils, and Popes, we find the Apocrypha contradicting itself; we can not find it in the traditions, which *are a mass of lying legends without apostolic authority.*

We can not find it in the creeds, which change, chameleon-like, with every two or three centuries that roll along; nor in the canons or the councils, which contradict each other; nor in the Popes, who have anathematized each other as fiercely as ever they did heretics. The supposed bark of St. Peter is at sea without rudder, compass, anchor!

But as they have failed to furnish their own people with the Word of God as the rule of faith, they have denounced those who have attempted to do it without their leave. The circulation of the Scriptures in Poland among the Poles in their language, in 1816, caused the issue of a bull from Pius VII, in which he charges the circulation of the Scriptures as "undermining the foundations of religion, as a crafty device, a pestilence which must be abolished, a defilement of the faith eminently dangerous to souls," etc. In 1818, the Pope addressed a bull to the Irish bishops, in which he complained of the Methodists circulating the Scriptures in the schools. The Pope calls this "sowing tares among the wheat; that the children are by this means infected with the fatal poison of depraved doctrines." He finally exhorts the Irish bishops that "with unbounded zeal they would endeavor to prevent the wheat from being choked by the tares." Here observe, the Pope calls the teachings of the Church wheat, and the Holy Scriptures tares. Such is the estimate they and their Church form of

the inspired Word of God—not only of their own translation, but of ours. Thus their people are driven from the divine Word of God as a rule of faith and practice, and led along the mazy labyrinth of human teaching to find it there. They lead them from the fountain of light and truth to the fathers, councils, canons, creeds, and catechisms of fallen, erring men, until, in this eclipse of faith, thousands perish for the Bread of Life, while the blind leading the blind both fall into the abyss.

Hear, O Rome, what the Lord hath spoken concerning the Scriptures as a rule of faith and practice: “To the law and to the testimony; if they speak not according to this law, it is because there is no light in them.” (Isaiah viii, 20.) Here is the divine standard, which admits of no other, and rejects every thing that will not stand this test. “He hath established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hopes in God, and not forget the works of God, but keep his commandments, and might not be as their fathers.” (Psalm lxxviii, 5–8.) This passage presents us with the divine authority of the Scriptures as a law or rule of faith, and commands the teaching and perpetuation of the same from generation to generation, that they might set their hopes in God, forget not his works, and keep his commandments. Also this, you have not only set aside, but forbidden. Where are the children to whom you teach the Scriptures, as the Psalmist commanded and God enjoined? “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the judgments of the Lord are true and righteous, altogether.” (Psalm xix, 7–9.) The Psalmist says in this remarkable passage that the law of the Lord,

or rule of faith, is perfect concerning the soul; is sure, making wise the simple; is right, rejoicing the heart; is pure, enlightening the eyes; is true and righteous altogether—thus shutting out forever the doctrines and commandments of men. The errors and unbelief of the Sadducees Christ attributed to their not knowing the Scriptures, the reading of which he enjoined on all. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me;" but they forbid the commands of Christ by bulls, anathemas, and interdicts. "All Scripture is given by inspiration of God, and is profitable for doctrine," etc.; but they subvert the inspired teachings of God by the uninspired teachings of men. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation," said Paul to Timothy; but they will not allow the children of their Church to read the Scriptures at all, lest they should be wise unto salvation. "We have a more sure word of prophecy, whereunto ye do well to take heed as unto a light shining in a dark place," said Peter; but they, amid the darkness, grope for the creeds, canons, and councils of men, instead of the prophecy of God. "Though we or an angel from heaven preach unto you any other gospel than that we have preached unto you, let him be accursed," said Paul, writing to the Galatians; but they have preached the gospel of traditions, Popes, creeds, canons, councils, all of which are contrary to the Gospel of Paul the Apostle.

In the above bull of the Pope, already referred to, against the Methodist circulation of the Scriptures in Ireland, they reverse the order of God, and subvert his Word, by calling the Scriptures tares, and the traditions of the Church wheat. Well might we say in the language of Jesus, "An enemy hath done this." Surely, none would ever have dared to call the Holy Scriptures tares, and the traditions of the Church wheat, but antichrist. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him

the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." Such are the awful words of the Apostle John in the closing sentences of the inspired and completed volume of God. They have taken away the second commandment of the Decalogue, and divided the tenth into two, to make up the number ten. They have added to the Word of God the teachings and traditions of men, and called the additions Scripture, and commanded all men to receive and obey them as the Word of God and rule of faith. They fill up the measure of iniquity, as the Jews did, and reap the consequences as they also reaped, by subverting the law of God for the traditions of men. The scribes, seated in Moses's seat, made void the law through their own traditions; these claim to sit in St. Peter's chair, but only to subvert St. Peter's teaching. Did the Jews claim to have the key of knowledge? They say they have the keys from Peter, yet go not in themselves, nor suffer their people to enter. They, receiving the law by the dispensation of angels, did not keep it. Rome, receiving it by the ministry of the apostles, has not kept it. They, because they were the sons of Abraham, could not believe they could be cast away or in error; so Rome, being in the apostolic succession, can not apostatize or fall away from the true faith.

As the result of taking away the key of knowledge, or Scriptural rules of faith, "the Jews devoured widows' houses, and for a pretense made long prayers." By Rome's masses for the dead and dying she gained the ecclesiastical States of the Church, and, at one time, almost the half of the landed estate of Christendom. Standing at the portals of life they shut the gates of the kingdom, not entering themselves, nor suffering others to enter. "They compassed sea and land to make one proselyte." Many of the perverts to Popery have become twofold more the children of apostasy than those who perverted them. They destroyed the

sacredness of an oath by subverting its meaning between the temple and the gold. Rome says there is no faith to be kept with heretics. Did they tithe mint, anise, and cumin, omitting the weightier matters of the law? Popery presents the same spirit, maxims, and results. There is scarcely a thing (even the vilest) that they have not set their price on. They cleansed the outside of the cup and the platter, while the vessels within were full of extortion and excess. Rome's entire system is one of outward show and pomp and glitter, while within the heart of her establishments was accumulated the filth of extortion and excess. Like whited sepulchers they appeared to men, while within were the bones of the dead and all uncleanness. The churches, monasteries, and nunneries are the finest buildings in the world, but the rottenness and uncleanness within is proverbial. They garnished the tombs of the prophets whom their fathers slew, while they themselves were going to crucify Him whom their prophets foretold. If the souls of the martyrs, whose tombs Popery garnishes to-day, were to rise from the dead and preach as they once did on earth, it is questionable if they would not do as the Jews did who conspired to put Lazarus to death, whom Jesus had raised up, in order to carry out their wicked designs. "I send unto you," said Jesus, "prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute from city to city." The Acts of the Apostles is the best comment on this. Some of the holiest men that ever God sent to this world Rome burned, killed, and massacred. The blood of sixty millions of souls is on her skirts. They filled up the measure of their iniquity by crucifying the Lord of Glory, but she crucified the Son of God afresh, and put him to an open shame in that great city, spiritually called Sodom and Egypt. O Rome, thou that, like Jerusalem of old, killest the prophets, and stonest them that are sent unto thee, how often, even now, would Jesus gather thee under his wing, and save thee from approaching ruin!

The following will show the true estimate the Church of Rome puts upon the Bible as a rule of faith. It is of her own version she thus speaks. Three Roman Catholic bishops gave this advice to the Pope on the day when consulted as the mode of strengthening the Church of Rome:

"Lastly, of all the advice we can give your Beatitude, we have reserved to the end the most important; namely, that as little as possible of the Gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. The little which is usually read at mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when they read more they began to decay. To sum up all: That Book is the one which, more than any other, has raised against us those whirlwinds and tempests, whereby we were almost swept away; and, in fact, if any one examine it diligently, and then confronts therewith the practice of our Church, he will perceive the great discordance, and that our doctrine is utterly different from, and often contrary to, it; which thing, if the people understand, they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even these few pages must be put away, but with considerable wariness and caution, lest so doing raise greater uproars and tumults."—Imp. Library at Paris.

The Pope was Julius III, and the document bears date, "Bologna, October 23, 1553." The genuineness of this extract has been verified by reference to the original in the library of the British Museum.

On an Autumn day, in 1877, as Father Grogan, the parish priest of St. Bridget's, was on his way from Chebanse to Chicago in the Illinois Central rail cars, he saw a Bible in the case for passengers to read, supplied by the Young Men's Christian Association, such as are seen in nearly all American railroad carriages. He seized the Book, looked it over, and then flung it out through the window. The brakeman reported to the conductor, who threatened to put off the priest. The passengers offered to assist, but the priest apologized, and said to the superintendent on his arrival in Chicago, that the Book was full of obscene pictures. Next day the Book was found on the railroad track, and brought to the railroad authorities. There were no pictures

in it, and the papers charged the priest with lying as well as hatred to the Bible.

THE CREED OF POPE PIUS IX.

Having shown that the Church of Rome repudiated the Scriptures as a rule of faith, by placing tradition on a par with them and the interpretation of the Church above them, and putting in their stead a new creed as the embodied paganism of old Rome, we now present the creed itself, that the reader may judge of the standard rule of faith of the Church of Rome:

"1. I most steadfastly admit and embrace the apostolical and ecclesiastical traditions, and all other observations and constitutions of the same Church.

"2. I also admit the Holy Scriptures, according to that sense which our Holy Mother, the Church, has held, and does hold, to which it belongs, to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"3. I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace, and that of these baptism, confirmation, and orders can not be reiterated without sacrilege. I also receive and admit the approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid sacraments.

"4. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.

"5. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation.

"6. I also confess that in either kind alone Christ is received whole and entire, and a true sacrament.

"7. I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

"8. Likewise that the saints reigning together with Christ are to be honored and invoked, and that they offer prayer to God for us, and that their relics are to be had in veneration.

"9. I most firmly assert that the images of Christ, of the Mother of God ever Virgin, and also of other saints, may be had and retained, and that due honor and veneration is to be given them.

"10. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"11. I acknowledge the Holy Catholic and Apostolic Roman Church as the mother and mistress of all Churches; and to the Pope of Rome, successor of the blessed Peter, Prince of the Apostles, and Vicar of Jesus Christ, I promise and swear true obedience.

"12. I also firmly receive and profess all other things which, by the sacred canons and general councils, and especially by the Most Holy Council of Trent, are delivered, defined, and declared; and all things contrary to them, and all heresies whatever, that by the Church have been condemned, rejected, or anathematized, I likewise condemn, reject, and anathematize."

After rejecting the Bible as a rule of faith, and adopting this *creed* as her standard, the Church is prepared to teach any thing and every thing contrary to the Word of God down to transubstantiation, purgatory, and the infallibility of the Pope.

CHAPTER IX.

*ANGELOLOGY AND DEMON WORSHIP.**

FORBIDDEN BY THE TEACHING OF THE SCRIPTURES AND EXAMPLE OF THE APOSTLES—INCIDENT ON SEA.

THE worship of departed spirits and images have a close alliance, the one preceding the other, as cause and effect, yet stand so closely related as to meet with the prohibition from the first and second commands of the decalogue. "*Thou shalt have no other gods before me,*" was the first word the Israelites heard from the mouth of Jehovah on the summit of Sinai, and they said, "Let not God speak to us, lest we die."

At an early time the Gentile nations fell into this idolatry. Socrates, Plato, and Cicero speak of their guardian angels; Homer, Hesiod, and Virgil sing of them. Temples were built and shrines dedicated to their service, and their manes or shades were invoked in all times of trouble and danger.

The Christian Church soon lapsed into this idolatry, and to-day it is one of the most striking features of the apostasy. It is well known that nearly nine-tenths of the prayers of the Romish Church are addressed to angels and departed spirits, instead of God or Christ. The Virgin Mary takes the lead in the invocation and worship; the apostles, angels, and martyrs follow. A few specimens will suffice. In the demonology of the Roman Church she stands invested with divine attributes and titles, as "the Queen of Heaven," "Mother of God," "Seat of Wisdom," "Queen of Angels, of Patriarchs, Prophets, Apostles, Martyrs," "Gate of Mercy," "Refuge of Sinners," "Ark of the Covenant."

"Holy Mary, Mother of God, comfort a sinner. I pray thee, O Queen of Heaven, have me excused with Christ,

* Demonology is properly the worship of departed spirits.

thy son, whose anger I fear and whose fury I dread, for against thee only have I sinned." "Holy Mary, succor the miserable, assist the weak, cherish the mourners, pray for the people, interpose on behalf of the clergy, intercede for the devout female sex." Among the angels, Michael and Gabriel come in for a large share of the invocation, and the angel host with names are thus invoked: "May the whole assembly of the angels, and the illustrious troop of the arch-angels, now blot out our sins by granting to us the high glory of heaven."

St. George, the patron saint of England, is supposed by some of the best writers to have been an Arian, by others a gallant knight of the cross who was more of a soldier than a Christian. Thus the legend of George and the Dragon has become a miracle, and the hero a saint in the Roman Church, and his prayers invoked for the faithful on earth.

The female martyrs, nuns, and Sisters of Charity are thus invoked by wholesale: "O ye Eleven thousand glorious maids, lilies of virginity, roses of martyrdom, defend me in life by affording to me your assistance, and show yourselves to me in death by bringing to me the last consolation." But the worst of all is the prayer addressed to Thomas à Becket, who in life suffered his body to be covered with vermin as a pious penance for the sins of his soul, and was murdered for his disloyalty to his sovereign and trying to subjugate the English throne and government to the Pope of Rome. After his death, in the litany of this departed saint, the suppliant addresses Christ in blasphemous language, and beseeches Christ to *save him* "*by the blood of Thomas a Becket, whom thou hast placed over the works of thy hands, and crowned with glory and honor, that so, through the merits and prayers of the said Becket, we may be delivered from the fire of hell.*"*

In the office of the sacrament of penance this prayer occurs: "The passion of our Lord Jesus Christ, the merits of

* See Faber's "Difficulties of Romanism," page 234.

the blessed Virgin Mary and of all saints, and whatsoever evil thou hast suffered be to thee for the remission of sins, the increase of grace, and the reward of eternal life." Thus the creature is lifted up to receive the homage of the Creator, and the Almighty is brought down on a par of worship with the worms of the dust. This the Church of Rome and her votaries do: 1, with "all the rites and ceremonies of a religious worship; 2, in the sacred offices in their chapels; 3, upon their knees with their heads uncovered; 4, with their hands and eyes lifted up; 5, to beings whom they have never seen; 6, they pray for such blessings as God alone can give; 7, they confess their sins to them, and pray mentally to them as well as audibly." (Macafee.)

1. This sin of demon worship is forbidden by God in the first commandment of the Decalogue, as already noticed. It is forbidden by Christ in his answer to Satan, who as an angel of light claimed divine worship. Christ said, "It is written, Thou shalt worship the Lord thy God, and him *only* shalt thou serve." (Matt. iv, 10; Deut. vi, 13.) It is forbidden by the apostle (Col. ii, 18): "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." It is forbidden by the angel to the Apostle John, who fell down at his feet to worship him, supposing he were God—"See thou do it not; worship God." (Rev. xxii, 8.)

2. This practice of Rome is contrary to Scripture example. Peter would not receive worship from Cornelius; Paul and Barnabas would not by the priests and worshipers of Jupiter (Acts xiv), but rent their clothes, and ran in among the people, crying out and saying, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God."

3. It is incompatible with the following Scriptures: "Call on me in the time of trouble, I will deliver thee." "Whatsoever ye shall ask the Father in my name, he will

do it for you." "Ask that ye may receive." "Neither is there salvation in any other name under heaven." "I am the way, the truth, and the life; no man cometh unto the Father but by me." "There is one God, and one Mediator between God and men, the man Christ Jesus." "In him are hid all the treasures of wisdom and knowledge." "Wherefore he is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." "In him is life, and the life is the light of men." "He is the Lamb of God, who taketh away the sin of the world."

4. It is fraught with the most fearful results. It robs God of his honor, Christ of his glory, and lifts the creature as the object of worship to an elevation with the Creator, while it degrades the worshiper into the most servile slavery and moral darkness. It robs God of three of his incommunicable attributes, omnipotence, omniscience, and omnipresence, and applies them to the creature, a worm of the dust. How could a departed saint hear one or two or ten thousand prayers at the same time? "Oh," said a priest in answer to the above query, "a saint moves with such velocity from one place to another that he or she could attend to all!" "A very good answer, indeed," says Macafee in reply; "for if the saint moves so quickly from one to another, there is no *time* allotted to any *one*, and hence none can be heard." "But God tells the saint," says another, "and then the saint prays." Suppose he does this for fifty millions, does it not follow that by the time the saint may be informed of each, and present his prayers, the majority of them may be dead and sent to misery?

Several years ago, as the writer was crossing the ocean to America, there were a large number of Irish Catholics on board in the steerage. A storm arose one night, and tossed the ship furiously. Wave after wave rolled over the deck, that frightened the passengers greatly. Boxes and trunks got loose, and were dashed against the sides of the vessel. The lamps in the steerage fell, the lights went out,

and the consternation of the steerage passengers was great. Loud cries were heard of "Holy Mary, Mother of God, pray for us now and in the hour of our death!" This was repeated by hundreds of voices, with additional prayer to Michael, the archangel, the angel Gabriel, the holy apostles, and martyrs and virgins, etc. The writer went down from the cabin, and stood at the entrance of the steerage. Holding on to some part of the vessel, he raised his voice above the storm and cries of the affrighted people, and said, "Pray, pray, to Christ; he is nearer and dearer to you than any saint or angel. He suffered and died for you; he is able to save you. He walked the sea of Galilee, and calmed the storm there; he can do it here. He is with us now, and can quell this storm, and save you now. He is God, the Son of God, able to deliver you." The loud cries subsided; there was a great calm. The mate thanked the speaker for quieting the people. Prayer was offered to Christ, and after a short time the storm abated. Next day two of the passengers, with tears in their eyes, thanked the writer for his words of consolation in their distress. So, amid the storms of life and the struggles of death, Christ only can save us.

CHAPTER X.

MARIOLATRY.

WORSHIP OF THE VIRGIN MARY—CHARACTER AND EXTENT.

IN the ruin and recovery of man, *woman* has taken a leading and important part. Placed at the portals of life, she has silently molded and quietly shaped the destinies of the race. Physically weaker, but more beautiful, stronger in trust and love than the other sex, she claims more sympathy and receives more respect. When the race fell into idolatry, woman soon became an object of idolatrous worship, the ideal embodiment of all that was beautiful in form, fruitful in nature, and lovely in life. The Egyptian Isis, the Syrian Astarte, the Ephesian Diana, the Greek Athene, and the Roman Juno, are but national representatives of one ideal worship, whose regal title was the "Queen of Heaven." As such, the idolatrous Jews worshiped her in the days of the prophet Jeremiah.

As the "Queen of Heaven," two hundred millions of Romanists worship the Virgin Mary to-day, ascribing to her divine *attributes, titles*, and honor. Indeed, she is the most conspicuous object of worship in the Roman pantheon, the worship of the Deity being secondary and subordinate to hers. When the Church of Rome apostatized and began to worship angels and departed spirits like their pagan ancestors, it might be expected that the Mother of our Lord would form the central figure in their idolatry. Of all human beings outside of the *God-man* she would naturally claim the attention that wandered in that way.

Although found by the wise men at the birth of the Savior in the deepest poverty and lowliest circumstances, yet she was the elect of God, the handmaid of the Lord,



The Annunciation.



the subject of prophecy, the regal descendant of the royal Psalmist. Herself a poet, as well as a prophetess, inspired of God, whose song and prophecy place her not only among women, but above them as "blessed of the Lord."

While we may concede to Romanists that she was the most beautiful of women, the most holy of human beings, we deny that she was born immaculate, which is contrary to her own words, for she rejoiced in God *her* Savior. It is pretty evident that Christ was not only her *first-born*, but her *only* son, for those called his "brethren and sisters," according to Jewish phraseology, were the children of his mother's sister, as may be seen in the sacred narrative. The faults with which she stands reproved by our Lord only show her the true woman and the more perfectly human. Instead of lifting her up into a plane of immaculate purity, they bring her nearer to us in human sympathy and true maternal instincts, which belong to her sex and adorn our nature. Yet these reproofs were *foreshadowed warnings* against any attempt to worship the Virgin Mary, and were so well understood by the apostles and primitive Christians that they never attempted it. In the sacred narrative she gradually retires from observation, that her Divine Son may fill the whole horizon of Christian view and the undivided homage of the Christian world. Neither Christ nor his mother is known any more after the flesh, that his body might be lost in the full blaze of his moral likeness and divine glory.

In the *worship* of the "*Blessed Virgin*," the effort to glorify her in *art* ought not to be looked over. Around her, as around no other person or form, all the fervor of devotion, the wealth of genius, and the riches of art have been lavishly poured, to set forth the queenly beauty and majesty of her person. Millions of images, paintings, and statues represent her as such to her numerous worshippers. The Catholic Almanac for the present year presents her in various aspects for worship, in connection with the twelve signs of the Zodiac and the twelve months of the year. Yet even among the works of the great masters there is scarcely one

that gives a correct Scriptural representation. The "Salutation," by Murillo, and the "Annunciation," by Raphael, are the most natural. The "Mater Dolorosa" is too *sad* and sorrowful looking, as most pictures are of Romish saints. Others of her coronation are inferior. They present rather the ideal of the Church, as expressed through the artist. The Egyptian image of Isis, standing on the crescent moon with the infant god Horus in her arms, as worshiped by the Egyptians, has been boldly transferred to the worship of the Madonna and child. As an illustration of this, we present the "Virgen de los Remedios," the patroness of Spain and Mexico, as sent by Mrs. Dr. Butler from Mexico. (See "Heathen Woman's Friend" for 1874.) The picture is the same—the worship is similar.

The miracles attributed to the blessed Virgin are almost innumerable. One out of many may suffice as an illustration. The following is posted in the Church of Notre Dame de Lumières, Marseilles:

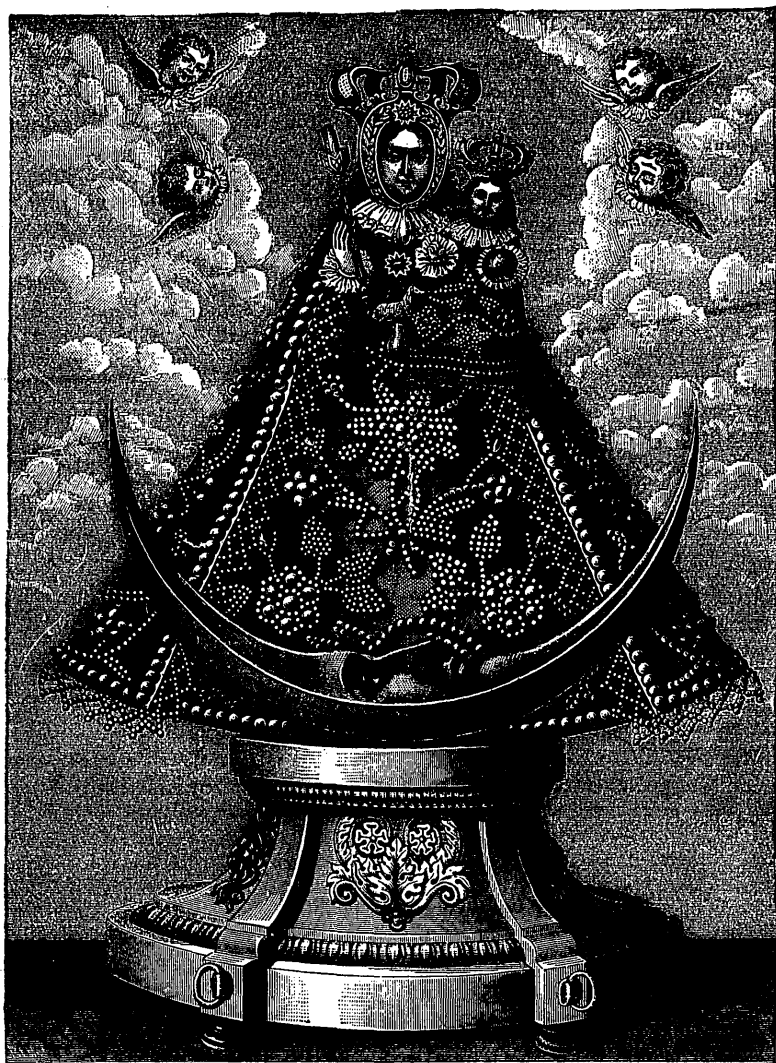
MIRACLES OBTAINED BY THE INTERCESSION OF OUR LADY OF LUMIERES,
AS FOLLOW:

Dead raised,	19
Blind made to see,	187
Deaf and dumb relieved,	125
Lame restored,	136
Paralytics revitalized,	153
Fevers cured,	135
Sprains healed,	187
Miscellaneous miracles (doubtless in a very small way),	210
Total,	1,152

As to which the irreverent Rappel remarks that it is very odd indeed that after doing such a heap of good work the Good Lady of Lumières can not restore to life one monarchy.

ANOTHER FORM OF MARIOLATRY

May be found in the supposed relation the mother of our Lord sustains to the host, or sacrifice of the mass. This blasphemous assumption is perfectly natural as the result of



The Virgin of Mexico.

the system. *L'Union Chretienne* quotes the following from a German Roman Catholic theologian, Dr. Oswald:

"We maintain the co-presence of Mary in the eucharist. This co-presence is a consequence of our Marian theory, and we must not shrink from any consequence. We believe that in the elements of the eucharist the presence of Mary is complete; that she exists there entirely, body and soul. Of course, it is necessary to admit, as preliminary to this, the state of glory, and the ubiquity of the virgin body of the Holy Mother; but for us these are things which are already proved. Besides, and this is the essential thing, we must familiarize ourselves with the idea of a mutual and permanent inter-penetration of the body of Christ with the body of the Virgin in one soul and the same place, that is to say, in the holy elements. In fact, what have we especially in the holy elements? It is the body of Jesus, his blood and his flesh, far more than his soul. Now, from whence did he derive his body, if not, previous to his birth, from the body of his mother, and afterward from the Virgin milk with which he was nursed? Then in the chain of creations celestial and terrestrial, Mary is the link which, clinging to the love of God, attaches humanity to divinity, so that Mary is not only the center of humanity, but the center of the entire universe."

In Catholic books of devotion the worship of Mary is so presented by some of the writers as to turn nearly every expression of homage to God in the Psalms into the worship of Mary, by placing her name in the place of God. But the entire system, in all its deformity, may be summed up in the quotations made in the following article from the *Christian Quarterly*.^{*} They are taken from the most popular Catholic book of devotion, by St. Alphonsus Ligouri, called "The Glories of Mary."

THE GLORIES OF MARY.

The work here named teaches:

I. THAT MARY CO-OPERATED IN THE ORIGINAL WORK OF HUMAN REDEMPTION.

Under this head we direct attention to the following extracts, noting in every place the page, that they may be verified:

"It is true that in dying for the redemption of the world, Jesus

^{*} "The Glories of Mary." Translated from the Italian of St. Alphonsus Ligouri, founder of the Congregation of the Most Holy Redeemer. First American edition. New York: James B. Kirker.

wished to be alone. I have trodden the wine-press alone—'*Torcular calcavi solus.*' But when God saw the great desire of Mary to devote herself to the salvation of men, he ordained that by the sacrifice and offering of the life of this same Jesus she might *co-operate with him* in the work of our salvation, and thus become mother of our souls." (Page 43.) "St. Bernard says that as a man and a woman have co-operated for our ruin, so it was fit that another man and another woman should *co-operate* for our restoration; and these were *Jesus* and his mother *Mary*. Doubtless, says the Saint, Jesus Christ alone was all-sufficient for our redemption; yet it was more fitting that *each sex* should take part in our redemption when both took part in our corruption. For this reason blessed Albertus Magnus calls Mary the *co-operatrix* with Christ in our redemption—'*Adjutrix Redemptionis.*' And she herself revealed to St. Bridget that as Adam and Eve sold the world for one apple, so her *Son and herself*, with one heart, redeemed the world. God could indeed, as St. Anselm asserts, create the world from nothing; but when it was lost by sin, he *could not* redeem it without the co-operation of Mary." (Page 185.)

2. THAT SHE CONQUERED HELL, AND CRUSHED THE HEAD OF THE SERPENT.

The evidence on this point is equally clear and abundant:

"Not only Most Holy Mary is Queen of Heaven and of the saints, but also of hell and the devils, for she has bravely triumphed over them by *her virtues*. From the beginning of the world God predicted to the infernal serpent *the victory* and the empire which our Queen would obtain over him, when he announced to him that *a woman* would come into the world who should *conquer him*. 'I will put enmities between thee and the woman; *she* shall crush thy head.'" (Page 155.)

"Mary, then, is this great and strong woman who has conquered *the devil*, and crushed his head by subduing his pride; as the Lord added, 'She shall crush thy head.' Some of the commentators doubt whether these words refer to Mary or to Jesus Christ, because in the Septuagint version we read, 'He shall crush thy head.' But in *our* vulgate, which is *the only version* approved by the Council of Trent, it is *she* and not he. . . . St. Bruno says that Eve, by yielding to the serpent, brought into the world death and darkness, but that the blessed Virgin, by *conquering the devil*, brought us life and light. And *she* has bound him so that he can not move to do the least harm to her servants." (Page 156.)

"Very glorious, O Mary, and wonderful, exclaims St. Bonaventure, is *thy great name*! Those who are mindful to utter it at the hour of death *have nothing to fear from hell*, for the devils at once abandon the soul when they *hear the name of Mary*." (Page 163.)

This doctrine is sufficient, one would think, to blast forever the

pretensions of the Church which teaches it. But worse, if possible, is yet to be exhibited. This book teaches,

3. THAT MARY IS THE ONE SOLE FOUNTAIN OF GRACE, LIFE, AND SALVATION, AND THAT JESUS CHRIST HAS NOTHING WHATEVER TO DO WITH IT.

"The kingdom of God consisting of justice and mercy, the Lord has *divided* it; he has reserved the *kingdom of justice for himself*, and he has granted the *kingdom of mercy to Mary*, ordaining that *all the mercies* which are dispensed to men should pass through the hands of Mary, and should be bestowed according to *her* good pleasure. St. Thomas confirms this in his preface to the Canonical Epistles; saying that the Holy Virgin, when she conceived the Divine Word in her womb, and brought him forth, obtained the half of the kingdom of God by becoming *Queen of Mercy*, Jesus Christ remaining King of Justice." (Pp. 27, 28.)

"Ernest, Archbishop of Prague, also says that the Eternal Father has given to the Son the office of *judging* and *punishing*, and to the mother the office of *compassionating* and *relieving* the wretched." (Page 29.)

"St. Bernard asks, 'Why does the Church name Mary *Queen of Mercy*?' and answers, 'Because we believe that *she* opens the depths of the mercy of God to *whom* she will, *when* she will, and *as she* will; so that not even the vilest sinner is lost if Mary *protects him*.'" (Page 31.)

"Behold, O mother of my God, Mary, *my only hope*, behold at thy feet a miserable sinner, who implores *thy* mercy. Thou art proclaimed and called by the *whole Church*, and by *all* the faithful, the *refuge* of sinners. Thou art *my* refuge; it is *thine* to save me." (Page 88.)

"O Mary, we poor sinners know *no refuge but thee*. Thou art our *only hope*; to thee we *intrust* our salvation." (Page 130.)

"St. Ephraim thus salutes the *divine* mother: 'Hail, hope of the soul! hail, secure salvation of Christians! hail, helper of sinners! hail, defense of the faithful, and *salvation of the world*!'" (Page 117.)

"Richard of St. Laurence says: 'Our salvation is in the hands of Mary.' . . . Cassian absolutely affirms that *the salvation* of the *whole world* depends upon the *favor* and *protection* of Mary." (Page 190.)

"I invoke, then, thy aid, O my great *advocate*, my refuge, my hope, and my mother Mary. To *thy hands* I commit the cause of my *eternal* salvation. To thee I consign my soul; it was lost, but *thou must save it*." (Page 239.)

"Behold, O man! the design of God, a design arranged for our benefit, that he may be able to bestow upon us more abundantly his compassion; for wishing to redeem the human race, *he has placed* the price of our redemption *in the hands of Mary*, that she may dispense it at *her* pleasure." (Page 118.)

We omit numerous passages declaring that she is the "propitiatory" or mercy-seat, the "ark of the covenant," the "ladder of paradise," "the most true mediatrix between God and men," the doctrine being "that Jesus Christ is the only mediator of *justice*," but that "the great privilege has been granted to Mary to be the mediatrix of *salvation*; not, indeed, mediatrix of justice, but of *grace*." (Page 169.) We shall conclude our quotations in support of our third proposition with the following:

"O woman, blessed among all women, thou art the honor of the human race, the *salvation* of our people. Thou hast a *merit* that has no limits, and an entire *power* over *all* creatures. Thou art the mother of God, the mistress of the world, the queen of heaven. Thou art the *dispenser* of all *graces*, the *glory* of the holy Church. Thou art the example of the just, the consolation of the saints, and the source of our *salvation*. Thou art the joy of paradise, the *gate* of heaven, the *glory* of God." (Page 673.)

We need not offer a single word of comment. We address intelligent readers, and such can not fail to see that according to this Church, in its most devout and solemn utterances, Mary is the only hope and refuge, the only dependence, the only source of salvation, the only dispenser of grace, the only mediatrix of salvation, the only propitiatory, the only throne of grace, and hence, necessarily, the *only Savior*. If this *woman* fails to save, Romanists have no hope. May God open their eyes to see that Jesus Christ is the only Savior, and that there is no other name under the whole heaven given among men by which we can be saved. (Acts iv, 12.) The Catholic Church teaches—

4. THAT MARY IS OMNIPOTENT.

This would follow as a necessary consequence from the doctrine which we have already considered. The Church does not shrink from this consequence, but boldly and unequivocally avows it.

"Do not say that thou canst not aid me, for I know that thou art *omnipotent*, and dost obtain whatever thou desirest from God." (Page 78.)

"Says St. Peter Damian, the Virgin *has all power in heaven and on earth*." (Page 201.)

"Yes, *Mary is omnipotent*, adds Richard of St. Laurence, since the queen, by every law, must enjoy the same privileges as the king." For as the *power* of the Son and mother *are the same*, the mother by the omnipotent Son is made *omnipotent*. And St. Antoninus says, 'God has placed the whole Church, not only under the patronage, but also under the dominion of Mary.'" (Page 203.)

But two propositions remain to be established; namely,

5. THAT GOD HIMSELF IS UNDER OBLIGATION, AND IS INDEBTED TO MARY, AND THAT HER PETITIONS ARE REALLY COMMANDS TO GOD.

We shudder while writing these horrid sentiments. But a stern requirement of duty to God and to man leaves us no election. The time has come when the inner temple of Catholicism must be opened to the inspection of the world, that all may see it as it is, and that those who embrace it may know *what* they embrace.

"Nothing resists thy power, since thy Creator and ours, while he honors thee as his mother, considers thy glory as his own, and exulting in it as a Son, grants thy petitions as if he were discharging an *obligation*. . . . Though Mary is under an infinite obligation to her Son for having elected her to be his mother, yet it can not be denied that the Son also is *greatly indebted to his mother* for having given him his human nature; whence Jesus, as if to recompense Mary *as he ought*, while he enjoys this his glory, honors her especially by always graciously listening to her prayers." (Pp. 33, 34.)

"St. Bernardine, of Sienna, does not hesitate to say that *all obey the commands of Mary, EVEN GOD HIMSELF.*" (Page 202.)

"St. George, Archbishop of Nicomedia, even adds that Jesus Christ grants to his mother all her petitions, as if to satisfy the obligation that *he is under to her* for having caused, by her consent, that the human race should be given him. Wherefore St. Methodius, the martyr, exclaims: 'Rejoice, O Mary, that a Son has fallen to thy lot *as thy debtor*, who gives to all and receives from none.'" (Page 210.)

"She knows so well how to appease the divine justice with her tender and wise entreaties that God himself blesses her for it, and, as it were, *thanks her*, that thus she restrains him from abandoning and punishing them as they deserve." (Page 220.)

"Rejoice, O mother and handmaid of God! rejoice! rejoice! Thou hast *for a debtor* Him to whom all creatures owe their being. We are all debtors to God, *but God is a debtor to thee.*" (Page 327.)

We conclude our testimonies with an extract from the prayer of St. Ephraim, which clearly *deifies* the Virgin:

"I salute thee, O great mediatrix of peace between men and God; O mother of Jesus our Lord, the love of all men and of God; *to thee be honor and blessing with the Father and with the Holy Spirit. Amen.*" (Page 781.)

We have no heart for commenting upon these extracts, and, indeed, no comment is necessary. Their meaning is plain, and their doctrine unmistakable. No intelligent man can read them without being fully convinced that the Church which has produced, published, accepted, and indorsed them, actually and expressly substitutes Mary, to all intents and purposes, for the Lord Jesus Christ. Salvation, grace, mercy, pardon, refuge, hope, mediation, eternal life—every thing, in short, which a *Christian* finds in Christ, and only in Christ, the members of this Church believe they find in Mary, and *only in Mary*, con-

sequently *not* in Christ! It is true he is regarded as having performed originally a certain part in the work of redemption, but then he retired, placing all the treasures of grace and salvation in her hands, to be dispensed according to her good pleasure, to whom she will, when she will, and as she will. Mary is *now* the Savior, and Christ is only a judge and executioner. She is the mediatrix between us and his wrath, and whatever he does for us in the form of grace or mercy he does in *obedience* to her *imperative petitions*!

We wish also to direct special attention to the fact that this is not merely what Rome *used* to hold and teach. Though this is rather an old book, and though it is made up largely of quotations from bishops and saints who lived long ago, it is the *living, present doctrine* of the Romish Church in America.



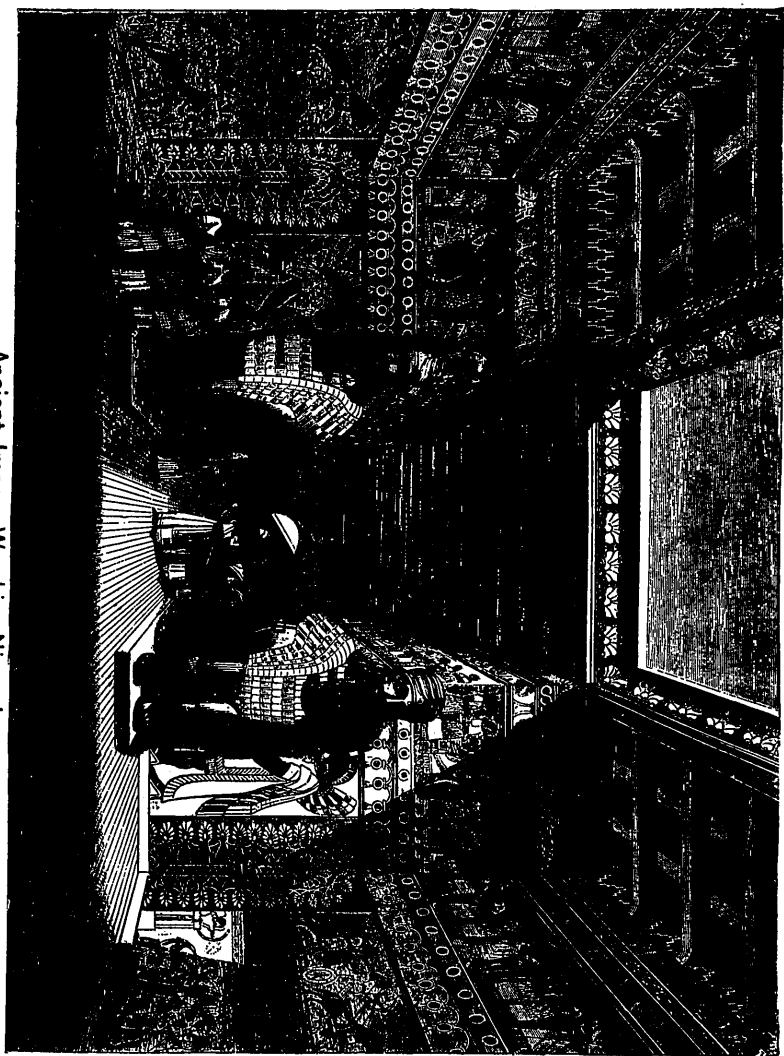
THE MATER DOLOROSA.

CHAPTER XI.

IMAGE WORSHIP.

EARLY FORM OF THIS IDOLATRY AMONG THE CHALDEANS, EGYPTIANS, JEWS, ROMANS, AND GREEK AND CATHOLIC CHRISTIANS OF THE MIDDLE AGES—
OPPOSITION TO IT—THE WORSHIP OF THE BAMBINO.

IMAGE WORSHIP is one of the earliest forms of idolatry in the world, to prohibit which the second commandment was given, which meets the sin under every aspect and form. "Thou shalt not make to thyself the likeness of any thing that is in heaven above, or in the earth beneath, to bow down to it to worship it." Babylon appears to have been the first seat of the sin, from which it spread round the shores of the Persian Gulf, and the coasts and islands of the Mediterranean. The *Teraphim* of Laban, on which his daughter sat, were no doubt the same as the penates or household gods of the Greeks and Romans, many of which were images of the cherubim that appeared at the garden gate of Eden after the fall. Yet in the Jewish worship of the Tabernacle and Temple images of the cherubim appeared over the mercy-seat and the curtained veil; but they received no worship. The winged lions and centaurs of Babylon and Nineveh were images of this kind, but on a larger scale. As the early nations were falling rapidly into this sin, God called Abraham to be the father of a new race, and the restorer of a religion that was to prohibit forever this phase of idolatry. His descendants in Egypt soon fell into the calf worship, which they attempted to introduce in the worship of Jehovah at Mount Sinai. Notwithstanding the prohibition and punishment that followed the transgression at Sinai, the sin became a besetting one in the days of the kings and the prophets, and it was not until the nation was



Ancient Image Worship, Nineveh.



led into captivity that they could be cured of it, after which they never relapsed into idolatry again.

The description of idol making and idol worship in the days of the Psalmist and the prophet would suit the same class of worshipers in the Church of Rome to-day. "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." (Psalm cxv, 4-8.)

The prophet, Isaiah xlv, 9-17, after describing the molten image made by the smith, goes on to describe the formation of the graven image by the carpenter. "The carpenter stretcheth out his rule, he marketh it out with a line; he fitteth it with planes, and he marketh it out with a compass, and maketh it after the figure of a man, . . . that it may remain in the house." After describing the hewing down of the cypress, the oak, and the ash to make a god, the prophet goes on to describe the division of the tree by the idolater, and the nature of the worship. With part he kindled a fire to warm himself, with part he cooked his food, and of the remainder he made a god to worship.

The idols dug up out of the ruins of ancient Babylon are exceedingly like those made and worshiped in Babylon the Great to-day. Notwithstanding the prohibition and punishment for this sin by Jehovah, the Church of Rome early fell into the practice, following the example of their pagan forefather. In vain did the early Christian fathers, councils, and emperors forbid it. The swarms of ignorant and fanatic monks spread it every-where among the people. The advocates of the image worship argued that it helped the faith of the ignorant, who looked through these up to God. At first what was regarded as helps received *veneration*, then *adoration* and *superstitious worship*, until body and soul went

down before the image in prostrate devotion. Feeling the force of the second commandment, the Church of Rome expunged it from her creeds and catechisms, and divided the tenth into two to supply the place of the second, and keep up the number ten, although their ninth and tenth forbid the *same* sin, covetousness, and no other.

At first they were introduced as ornamental appendages in the churches to *attract* the pagan worshiper, who still lingered after the temple idols. Then they were regarded as *aids* to devotion for the masses of the people who were illiterate, who, although they could not read a parchment, could see a life in an image. Soon the images received *veneration*, and so at last the worshipers gave to the images not only *dulia* or *hyperdulia*, but *latreia*, the highest kind of worship. Although the doctors graded the worship of images in the above manner, yet the masses of the people knew no such difference, but gave to the image the worship they gave to God. In a beautiful lawn of a friend of the writer, where were statuary among the trees and shrubs, a poor Catholic woman was seen to open the gate frequently, and kneel at the foot of a Venus, whom she adored as the "Virgin." To prevent the idolatry, the statue was removed, as even gentle argument could not convince the worshiper of the evil of adoring a statue of the pagan Venus. If the effect of the above on a single worshiper was such, what must it be upon the masses and millions of Rome? Surely, the people are in gross darkness, or the mind could not prostrate itself before such debasing idolatry!

The images of Christ and his mother received the same worship due to the Saviour. The supposed discovery of the cross at Jerusalem led to a similar worship of it, so that some of the prayers of the litany ran thus: "Hail, O cross, our only hope, increase righteousness to the pious, and bestow pardon on the guilty, O venerable cross, that has procured salvation for the wretched! Thy cross, O Lord, we adore." Hence in more than a hundred places at once were parts of the cross exhibited for worship.

The relics of saints and martyrs were said to perform wondrous cures and miracles; hence they also received adoration from the wondering worshipers. There was scarcely a cathedral in Europe that had not its shrine and its relics. Even to-day in America a new cathedral is of no celebrity unless the bishop obtain for it the relic of some departed saint or distinguished martyr. During the Summer of 1876, after visiting the great Exhibition in America, Dom Pedro, Emperor of Brazil, visited Montreal, and while there visiting the French cathedral, the priest, after showing him a great many things, proposed, it is said, to show him the shrine and the relics; but the Emperor declined, saying "that they had enough of them in his own country." The worship of images and relics at present in the Church of Rome is a regular *fetich*, as dark and degraded as that which marks the idolatry of the tribes of Western Africa. The prostration of the soul, due only to God, given to idols of wood and stone and bronze and brass and silver and gold, must be of the most debasing character on the mind and life of the worshiper, with all the mummerly of kneeling, kissing, bowing, incensing, and prostration. Yet this innovation in the worship of Rome met with more opposition at its introduction than any other error belonging to the system.

It appears from Irenæus, Augustine, and Epiphanius that in their day the Gnostics and Manicheans began to worship the images of Jesus, Pythagoras, and Plato. Soon Christians in the sixth century began to imitate. It was told that the images and relics of the saints could cure diseases and heal the sick. "The credulity of the populace was fed with tales, miracles, and visions, and the dreams of fanatical monks." Eusebius, Epiphanius, and the Council of Elvira condemned image worship; so did Gregory I in the beginning of the seventh century. The Emperor Leo was a great iconoclast. He summoned a council at Constantinople, which condemned it in strong language. He put the laws in force against the idolatry, and thousands of images

fell before the ark of God, as Dagon fell in Philistia centuries before.

The bishops of Rome and Constantinople opposed. The mass of the ignorant rose in revolt, and slew some of the soldiers of the emperor. In 726 Gregory II summoned a Roman synod, which enjoined image worship. In 732 another followed in the same direction. In 754 another council met at Constantinople, and condemned both the use and worship. At length Irene, the empress mother, assembled another council, which condemned the decrees of the last, and she went as far to restore the worship as Leo the emperor had done to destroy it. She was a woman of great cruelty and ambition. It is supposed she poisoned her husband and put out the eyes of her children. It is said she possessed the ambition of Lucifer and the malignity of a demon. How strange it is always through such persons Rome advanced her interests, as the example of Phocas the tyrant, Pepin, Charlemagne, and William the Conqueror show. While the worship of images thus prevailed in the East with the Bishop of Rome and the Italians, it was different in Germany, Gaul, Spain, and Britain. Charlemagne became the center of opposition to their worship, while he and the Frank clergy allowed their use as helps and ornaments. In 794 Charlemagne assembled a council at Frankfurt, at which three hundred bishops and clergy from Italy, Spain, Britain, France, and Germany were present, besides the Vicars-general from Rome, representing the Pope.

This council of three hundred bishops, with the emperor at their head, condemned in strong language the worship of images, and denounced the councils which had authorized it, especially the Second Nicene. The Nestorians opposed image worship with all their might. Mohammed sat at the feet of one of their bishops. Imbibing the strongest dislike to image worship, he rose in the might of his new zeal, and wherever he trod the images fell with a crash at his feet, and the idolaters got the choice of their images or of the sword. The Saracens and Turks followed as the great icon-

oclasts of the age, and with the besom of destruction swept the Eastern Churches and empire of image worship. But the unclean spirit driven out of the Eastern Empire found Rome and the West ready, as a house empty, swept, and garnished. They entered into the man of sin, and the last state of that Church became worse than the first. The apostles and disciples, who were eye-witnesses of the majesty and glory of Christ, never give us a description of his personal appearance, size, stature, color of his hair, form, mien, or manner. All is lost in the glory of his divine character and moral grandeur. It must have been they foresaw the danger of making images of Christ, to worship them instead of him. Let us remember the fearful saying, that "no idolater shall inherit the kingdom of heaven."

The opposition of the emperors of the East to the worship of images led, finally, to the revolt of the West, under the leadership of the Popes. This is vividly described by Gibbon in his "Decline and Fall." That relating to the spread of image worship, we quote: "The first introduction of a symbolic worship was in the veneration of the cross and of relics. The saints and martyrs, when intercession was implored, were seated on the right hand of God; but the gracious, and often supernatural favors, which, in the popular belief, were showered round their tombs, conveyed an unquestionable sanction of the devout pilgrims who visited and touched and kissed these lifeless remains, the memorial of their merits and suffering." But a memorial, more interesting than the skull or sandals of a departed worthy, is a faithful copy of his person and features delineated by the arts of painting or sculpture. In every age such copies, so congenial to the human feelings, have been cherished by the zeal of private friendship or public esteem. The images of Roman emperors were adorned with civil and almost religious honors—a reverence less ostentatious, but more sincere, was applied to the statues of sages and patriots. At first the experiment was made with caution and scruple, and the venerable pictures were discreetly allowed to instruct the

ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow, although an inevitable progression, the honors of the original were transferred to the copy, the devout Christian prayed before the image of a saint, and the pagan rites of genuflection, luminaries, and incense again stole into the Catholic Church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles, and the pictures which speak and move and bleed must be endowed with a divine energy, and may be considered as the proper objects of religious adoration.

We close these remarks by a description of the *Bambino* worship in Rome, which forms the *apex* of image worship.

The church of *Ara Celi*, which signifies, the altar of heaven, is celebrated as the place of the *relic* and the scene of the worship of the holy Bambino. Here the idolatry of Rome is very apparent. The word Bambino in Italian is child, and the Bambino of Ara Celi is a wooden doll of about two feet long, supposed to be the image of the holy child Jesus. "On its head is a crown of gold, gemmed with rubies, emeralds, and diamonds. From its neck to its feet it is wrapped in swaddling-clothes. The dress is covered with jewels worth several thousands, so that the Bambino is a blaze of splendor." It is said to have been carved by a monk in Jerusalem of the olive wood. While at work he fell asleep, and when he awoke the image was finished and painted. From Jerusalem it was brought to Rome, where the people when they saw it wept, prayed, and adored it. Taken by a noble lady once to her private dwelling, it returned to the church, and set all the bells a-ringing, which brought the monks from the convent to see what was the matter, when they found the Bambino on the altar. In a state carriage it is brought to visit the sick and dying of the rich, whose sick it has recovered, so that it receives more calls, obtains more fees, and accomplishes more cures than all the doctors of the city, and thus has well earned its title, "the little doctor." The festival of the Bambino is

celebrated annually from Christmas to the Epiphany, a course of eight days. Rev. Hobart Seymour gives the following description of what he saw in his pilgrimage to Rome:

"The church of Ara Celi stands on a height, and is approached by a flight of one hundred and twenty-four steps of Grecian marble, said to be those that formed the approach to the Temple of Venus in the times of heathenism. At the top of this magnificent mass of white marble is the front of the church; and it was on this spot I stood to witness the blessing of the most holy Bambino, one of the most extraordinary spectacles to be seen in the Church of Rome. The whole space below and up the long flight of steps was thronged to excess. The masses of the people were wedged together as closely as possible. There could not be less than five thousand persons, every head uncovered, and every face upturned, gazing intently upon the scene in front of the church. And such a scene! There, at the height of one hundred and twenty-four steps, upon the great mass of the people, stood the priests in their splendid robes. On one side were arranged about forty monks; on the other hand about as many more; and, clothed in their somber dresses, and waving their blazing torches in their hands, they presented a scene of the most striking kind. In the midst were the more immediate officials, holding aloft their gigantic torches; and in the center of these again were priests surrounding the high-priest, who held the little image of the Bambino in his hand. At least one hundred torches, each in the hand of an ecclesiastic, glittered and flamed around. The incense was waved before them, and enwrapped all for the moment in its clouds and perfume. The military band filled the whole space with a crash of music, and the soldiers of the guard



presented arms as the chief priest lifted the little image—slowly lifted the Bambino, raising it above his head. In an instant, as if the eternal Jehovah were visibly present in the image, among the vast multitude gazing from beneath, every head was uncovered, every knee was bent, and almost every living soul was prostrate before it. He raised it slowly a second time; he raised it in the same manner, only more slowly, the third time; and the muttered words of prayer ascended from the vast multitude, and told how deeply rooted among the people is this worship of the Bambino.

"The procession re-entered the church, and approached the high altar, the priest holding the Bambino before his breast in an erect position with its back to himself. He then placed it upon the altar, and he and his assistants knelt and adored it. After a short space he again rose, and taking it into his hands, again held the image before him. The music of the military band rang through the arched aisles, the incense poured forth its volume of perfume, the hundred lights waved in the hands of the monks, the priest lifted the image above his head, and in an instant the whole assembly, at least two thousand souls, lay prostrate upon the earth. A thrill ran through my frame at the sight. He raised it the second time; he raised it the third time. He then slowly returned it to the altar. The people arose from their prostration, and the priests carried their idol behind the curtains, and the festival was ended.

"Surely, this is idolatry as gross as any that was ever found in pagan Rome!"

The bronze statue of St. Peter in Rome receives almost an equal share of homage and adoration, and the foot is worn by the almost ceaseless kissing of the multitudes of devotees, who fall at the feet of the image, and kiss the foot before leaving. Thus they worship the idols of gold and silver and brass and stone and of wood, which can neither see nor hear nor walk, unconsciously fulfilling the prophecy of the Apostle John, in Revelation ix, 20.

So *universal* is this worship now that every-where you go you see Catholics prostrate before images of brass, bronze, and stone, which can neither see nor smell nor hear nor talk nor save, the greatest idol of all being the *wafer*, which they worship as God.

CHAPTER XII.

TRANSUBSTANTIATION.

TRANSUBSTANTIATION—THE MASS—THE HOST—QUOTATIONS FROM MACAFEE'S
LETTERS TO O'CONNELL—PASSION-PLAY OF ROME—OBERAMMERGAU.

TRANSUBSTANTIATION.

THE idea of transubstantiation appears to have occurred in the debates of the Council of Constantinople in A. D. 750. Thus, in the argument against images, it was said, "That our Lord having left no other image of himself but the *sacrament*, in which the substance of bread, etc., is the image of his body, we ought to make no other image of our Lord."

In the Second Council of Nice, in 787, it was introduced and argued, and for centuries continued to be debated in the Church by such men as Radbertus and Bertham, until, in 1215, it became an article of faith by the Council of Lateran. In the Reformation it became the subject of intense debate, and was the cause of the principal persecutions and martyrdoms in England under the reign of bloody Mary.

The doctrine of the Church of Rome is best expressed in her own words, as found in her creeds, canons, and councils.

"That by the consecration of bread and wine a conversion is made of the whole substance of the bread into the substance of the body of our Lord Jesus Christ, and of the whole substance of the wine into his blood."

"If any one shall deny that in the most holy sacrament of the eucharist there are contained truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, or say that he is in it only as a sign or figure, or by his influence, let him be accursed."

"If any one shall deny that in the adorable sacrament of the eucha-

rist whole Christ is contained in each element or species, and in the separate parts of each element or species, a separation being made, let him be accursed."

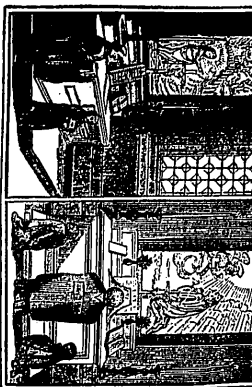
"If any one shall say that all faithful Christians ought, either from the precept of God or the need of salvation, to receive the sacrament of the eucharist in both kinds, let him be accursed. And if any one shall say that the holy Catholic Church has not been induced by just causes to communicate it to the laity and the non-officiating clergy in the species of bread only, or to have erred in that respect, let him be accursed."

Perhaps there is no doctrine in the Church of Rome more absurd than transubstantiation. It is marvelous how any human being could stoop so low to receive what is so contrary to reason, revelation, and fact. Its absurdities are well pointed out in letters to O'Connell by the late Rev. Daniel Macafee, part of which we quote.*

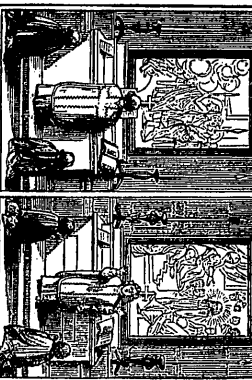
"Now, sir, as Solomon tells us, 'The glory of man is his understanding. God hath endued us with reason as the noblest of all faculties; we are bound to exercise it, simply because he has given it. You have done it in law and politics, why not now in religion? While we keep in the circle of nature and revelation we can never be wrong. All false philosophy is a departure from nature, and all false religion is a departure from revelation. Reason is the bright eye of the soul, which, moving on the axis of intellectual power, turns in every direction to analyze, combine, compare, and judge of every thing that nature and revelation exhibits to its view. I come now to exercise mine a little in analyzing the doctrine of transubstantiation. The word is composed of *trans*, over, and *substantia*, substance or matter, and hence means the passing or change of one substance into another. It is of Latin origin, and belongs exclusively to the Latin Church. The parts are simple in themselves, but mysterious in their union. Mystery has spread her wings over the compound, and hatched into falsehood, absurdity, blasphemy, idolatry, and every thing that is repugnant to reason, religion, and the common sense of mankind. Let me now direct your attention:

"1. To the essential properties of matter. Every material substance is invested with certain properties or qualities, some of which are

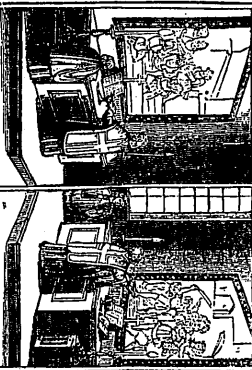
* The above letters, with others since published, under the title, "Anatomy of Popery," produced a powerful sensation when first published. Mr. O'Connell had attacked Wesley and the Methodists. Mr. Macafee replied in the most able manner, exposing the liberator, and silencing father and sons in the controversy.



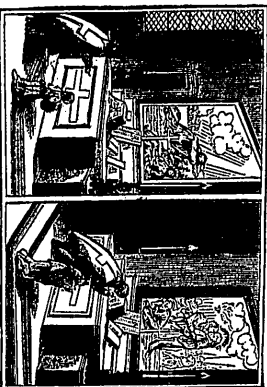
No. 7. 1. Priest goes to the altar. 2. Priest commencing Mass.



No. 10. 1. Kyrie Eleeson. 2. Dominus Vobiscum.



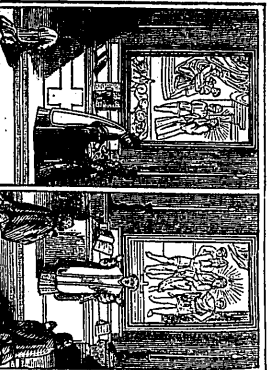
13. 1. Oblation of the Host. 2. Priest covers the chalice.



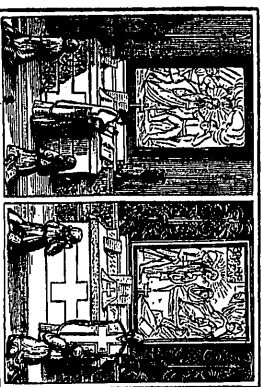
No. 8. 1. Confector, or Confession. 2. Priest kissing the altar.



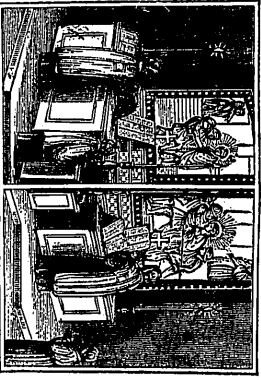
No. 11. 1. Priest reads the Epistle. 2. Cleanses the Heart.



No. 14. 1. Priest washes his hands. 2. Priest exhorts to pray.



No. 9. 1. Priest at the side of the altar. 2. The Introit.



No. 12. 1. Priest reads the Gospel. 2. Priest uncovers the chalice.



No. 15. 1. Priest reads the Veni. 2. Prayer for mutual loving.

secondary. The primary qualities of every material substance are *solidity, extension, figure, gravitation, divisibility, motion or rest.* The secondary qualities are colors, sounds, tastes, and odors. No particle of matter, however small, or body, however modified, can possibly exist without the primary qualities above enumerated. Thus a stick of sealing-wax may, by the operation of fire, be rendered liquid, or reduced to smoke and ashes, and when it has undergone these changes it loses not one of the primary qualities, though the secondary ones may have been altered or destroyed.

"2. The body of Christ was certainly material. It possessed all the primary qualities of matter at his birth, and though now it is what is termed a spiritual body, it must still retain those qualities, however refined and assimilated to a spiritual state of existence. It can not have lost any of the essential properties which it once enjoyed, or else it would cease to be his real body. As Christ assumed or took unto him a real body, so it had an identity, an individuality distinct from every other body and particular substance. It alone was conceived of the Holy Ghost; was born of the Virgin Mary; was baptized in Jordan; was transfigured on the mount; sweat blood in Gethsemane's garden; was crucified on the cross; was buried in the new tomb; arose from the dead; appeared to his disciples, and it alone ascended up into heaven, and, according to St. Paul's declaration, sat down *forever* on the right hand of God. Here are ten things, out of many more advanced, concerning Christ's body, not one of which could be asserted of any one composition of matter in existence but of that which constitutes Christ's body alone.

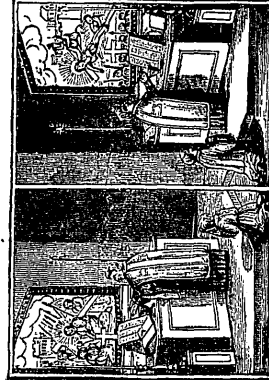
"3. The wheat-flour or bread, which is said to be changed into Christ's body, is as certainly material as any thing in existence. It has all the essential properties of matter. A farmer, perhaps an *heretical* one, sows wheat; it springs up, ripens, and is cut down, and, after being paid in tithes to an heretical person, it is ground, sifted, and sold—part thereof goes to fatten fowl, swine, or human beings, and part is taken, baken, and carried to the altar. There it lies. The priest says, '*Hoc est corpus meum,*' and in one instant it is converted into the body of Christ—it becomes the identical Son of God! You might as well believe that the north pole is changed into the south pole, and the two into one. You might as well believe that the twelve signs of the Zodiac are all changed into one, that Aries is converted in Taurus, and Taurus into Gemini, etc. Transubstantiation is the greatest of all absurdities.

"4. As such an astonishing effect is produced by the words of consecration, '*hoc est corpus meum,*' let us examine into their virtue on this occasion. The evangelist tells us that our Lord 'took bread, and brake it, and said, Take, eat, this is my body.' Here you perceive that our Lord blesses or consecrates before he says, 'Take, eat,' etc.; that is, our

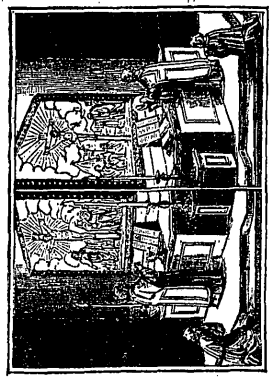
Lord's consecration was ended before that of the Church of Rome commences: for her consecration consists in simply saying 'This is my body;' and the instant that is uttered the bread ceases to be bread, and becomes the body of Christ substantially without sign or figure. The priest in this case utters no consecration prayer—he only pronounces the thing to be so. To pray would not be consistent with this creator of Gods. Behold in this the chief trait of the man of sin! He exalteth himself above all that is called God. Our Lord at the last supper could not change the bread which he held in his hand into his own natural body, because the existence of his body prevented the possibility; but the priest pretends to do what Christ could not do, and hence he places himself above Jesus Christ.

"5. That as the very act of consecration is a falsehood on the principles of the Council of Trent, so it is impossible for the result of the act to be true. The priest says '*hoc est corpus meum*,' and in an instant the bread is changed into His body, without any appearance of the change. Mark the constituent parts of this mock miracle: (1.) The bread is turned into a true, real, and substantial body. (2.) This body is the natural and glorified body of Christ. (3.) This natural and glorified body still retains the appearance of bread, the smell of bread, the feeling and the taste of bread. (4.) This bread in appearance, and being the body of Christ, is now seated at the right hand of God, although it is there on the altar. (5.) All the faithful are bound to believe this under the anathema of the Council of Trent. If, when the priest pronounced the words of consecration, the bread was actually changed into the form of a human being—and this appeared evident to the eye of every one of every age—there would then be a real miracle. But see the wafer after the change; it is a wafer still! It is destitute of the life and animation of a human being, and much more so of the life and immortality of Christ. It has the figure, size, taste, smell, and color of bread. It can neither see nor hear nor speak nor move nor walk nor stand nor sit, nor elevate itself for the people to worship.

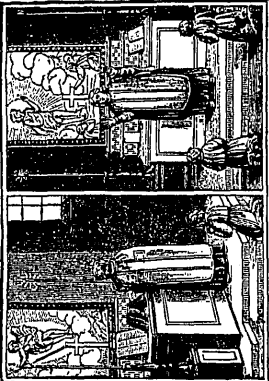
"6. Suppose that the priest wrought a true miracle, and actually from the substance of the bread produced a real body in the figure of a man, and like unto Christ in all things, still that body could not be the body of Christ, nor any other body or substance whatever, but the individual substance of the bread formed into a new mode of existence. That such a thing could be effected by the power of God, we can as easily believe as that Lot's wife was changed into a pillar of salt, the rod of Moses into a serpent, water into wine, or the clay which our Lord put upon the eyes of the blind man into the crystalline humor. All these changes are agreeable to reason; but it would be against reason to fancy that Lot's wife was changed into another pillar of salt, which stood on the plain for ages before she was born, etc. Here, sir, is the



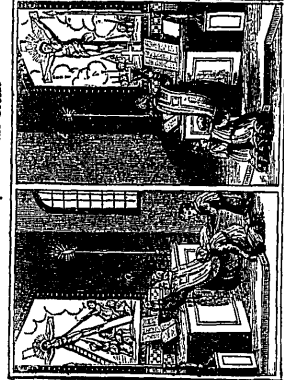
1. Priest covering the Host and Chalice. 2. Priest signs the Host with the Cross.



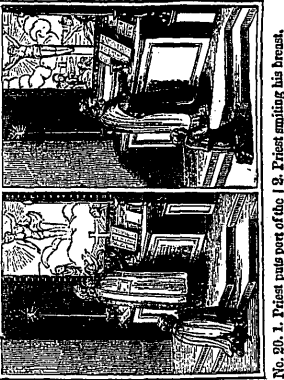
The Lord's Prayer, &c. 2. Priest breaking the Host.



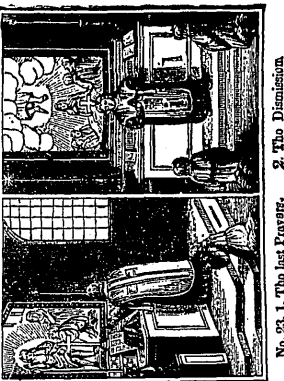
22. 1. Post Communion. 2. Priest pronounces blessing



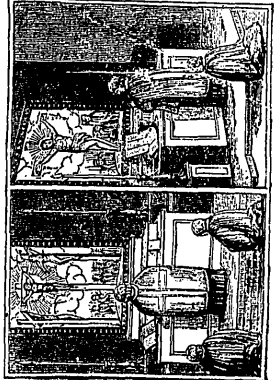
1. Priest adorning the Host. 2. Priest adorns chalice.



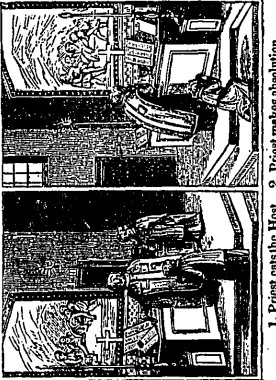
No. 20. 1. Priest puts part of the Host in the chalice. 2. Priest smiling his breast.



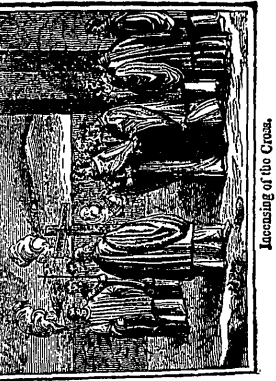
No. 23. 1. The Last Prayer. 2. The Dismissal



1. Priest saying Memento. 2. Priest's consecration of sin.



1. Priest cuts the Host. 2. Priest makes absolution.



1. Consecration of the Host.

very essence of the error of transubstantiation—the change of one *substance into another*. Every individual thing has an identity and individuality of its own, and which can not possibly belong to any other thing existing. The ball *A* of lead, for instance, can not be changed into the ball *B*. Suppose both are of equal weight, but the one is a sphere and the other a cube, it is possible to change the one into the shape of the other, but it is absolutely impossible to change the one into the individual *substance* of the other, for this simple reason, that God has given to each an identity of its own.

"7. In No. 3 of the extract from the Trent Council we read: If any one shall deny that in the adorable sacrament of the eucharist *whole* Christ is contained in each element or species, and in the separate parts of each element or species, a separation being made, let him be accursed, or, as it is expressed in a work entitled a 'Profession of the Catholic Faith,' 'that Christ whole and entire under every particle, as under the whole, without being divided or multiplied, and without ceasing to be in heaven.' Now, sir, if you believe this, and believe it you do, if we receive your profession, and believe it you must, or be subject to the dreadful curse of this cursing council of your cursing Church, it necessarily follows that you believe in opposition to one of the first maxims of mathematical science—that a part is equal to the whole. Let the wafer, and it can be easily done, be divided into *four, eight, or sixteen* sections, and as each section contains the body of Christ entire, and as the whole only contains his body, it follows that any one part must be equal to the whole, and, of course, that the *one-fourth* is equal to the *one-eighth* and also to the *one-sixteenth* part at the same time. On the same principle, a quadrant of a circle is equal to the whole circle. What a strange faith is yours, sir! It narrows and contracts at pleasure; it sides with, or opposes, reason and common sense with the utmost pliability.

"8. Observe the difference between a true and a mock miracle—a miracle of the Church of Christ and one of the Church of Rome. In a true miracle the accidents of the substance are changed, as in the instance of Lot's wife, the rod of Moses, the water turned into wine, and the Nile into blood; in this false miracle the substance is changed forthwith into another substance, but the accidents remain without change. Now, granting for the sake of argument that the substance of Christ's body is found under the accidents of bread and wine, it will then follow that the body of Christ can be *impoisoned*, for Pope Victor III was poisoned in the chalice of the mass by his sub-deacon, having occupied the chair of St. Peter but ten months. The Emperor Henry VII was poisoned by the host, and the same is related by Mathew Paris concerning Henry, Archbishop of York.

"If Christ's body remain under the accidents of bread, then his

body may fall, may be stolen, may be cast into the mire, may be lost, become old, may turn, stale, and moldy, and, as it is acknowledged by Suarez, may breed worms. If the wine contain his body, being then in a liquid state, it may be spilled or frozen. It may thus undergo a new process, and become ice, then be dissolved, and, if subjected to the action of fire, be raised to any heat a liquid is capable of sustaining. Such are the monstrous absurdities of this doctrine."

In his sermon on transubstantiation, Mr. Macafee adds the following arguments:

"The evangelists declare that our Lord took bread, and this before consecration is not disputed by the Romanists. Now, it is evident that what he took he blessed, and what he blessed he brake, and what he brake he gave, and what he gave they ate, so that from the account of the evangelists the bread was not transubstantiated into Christ's body. The apostle says expressly three times, even after consecration, that it is bread. This is directly contradicted by the Church of Rome, for after consecration she tells us it is not bread, but flesh.

"If our Lord gave his own body, it is evident beyond all doubt that he must have had two bodies, one that *gave* and one that was *given*; but as he only had one body, so transubstantiation must be false, for it represents him as giving one body and keeping another. In Scripture our Lord is represented as having *three* bodies—his natural body, born of the Virgin, his mystical body, which is his Church, and his figurative body, which is the bread used in the sacrament."

Replying to the argument for transubstantiation drawn from the power of God, he beautifully says:

"As the Eternal Being is disposed, he can work *without* means, as when he created the world out of nothing; *with* means, as when he makes the sun and the showers conducive to vegetation; with *small* means, as when he led the children of Israel through the wilderness by Moses and Aaron; and he can work *contrary* to means, as when he made the water stand as a wall on either side while the ransomed of the Lord passed over, and caused the flames to forget to burn the three Hebrew children."

In his Letters to O'Connell, Mr. Macafee continues on the *accidents* of transubstantiation, quoting from Du Moulin:

"*'If the consecrated host vanish away by some accident, as if it be carried away with the wind or some miracle, or eaten up by some beast, and can't be found, then let another be consecrated.'* That is, if one God be lost, make another! Again in the tenth chapter: 'If a fly or a spider fall into the chalice (or blood), and that the priest's stomach

rise not against it, and fear not any danger thereby, let him swallow the fly or spider with the blood.'

"Again: 'If in Winter the blood do freeze in the chalice, let the chalice be wrapped up in hot cloths.' And again: 'If the priest vomit up the encharist, and that the species appear whole, they must be chewed again with reverence, unless the stomach should loathe them. For then the consecrated species must be carefully severed, and put into a sacred place, and after that be cast into the shrine wherein relics are kept.'

"On these disgusting and impious extracts let us make the following remarks: Here the body of Christ is subject to a variety of accident, suffering, and action. He who made the wind may be carried away by it; he who governs all things by the council of his own will may be subject to the common accidents that govern a piece of bread; he may be eaten by a mouse or any of the meanest reptiles that he himself created; he who is always at the right hand of the Father, governing his Church and the world, may be lost, and never found; he who gave to the priest a power to change the wine into his body, blood, soul, and divinity, is so careless of himself that he permits a spider to fall into his blood, and does not save the poor priest from the dread of swallowing it; he who beams with the highest glory of heaven does not prevent himself on earth from being frozen at one time and thawed at another; he who appears on the great white throne, like a jasper and a sardine stone, holy and incorruptible, is to descend into the stomach of a priest, which from various causes rejects the deity, while his body is carefully severed, and laid up as a mere *relic*. Of the absurdity, impiety, and blasphemy of this stupid and wicked doctrine no man can be aware who has not studied and read upon the subject."

THE WORSHIP OF THE HOST

Or wafer soon follows the idea of transubstantiation, for if the bread be changed into the divine and human nature of Christ, the next thing is to worship it. This is set forth thus by the Church of Rome: "If any one should say that this holy sacrament should not be adored, nor solemnly carried about in procession, nor held up publicly to the people to adore it, or that its worshipers be idolaters, let him be accursed."

In reviewing the above, let the following facts be noted: 1. Christ never commanded the eucharistic elements of this sacrament to be worshiped; 2. His apostles never did do it; 3. The Church of Rome never did do it until the

beginning of the thirteenth century, 1216 A. D., since which time she has continued the practice.

The apostle charges the Gentile nations with changing "the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed-beasts, and creeping things." So Rome has changed the corruptible bread into the incorruptible God, who is without variableness or shadow of turning. The Sabeans worshipping the starry heavens, the Egyptians the crocodile of the Nile, the Hindoos the serpent and the sacred ox, the African the greegree and fetich, the Chinese their ancestors, the Parsees the sacred fire, and the ancient Greeks and Romans their departed heroes, are idolaters on a small scale when compared to the ministry and membership of this idolatrous Church.

When the priest elevates the HOST, all the congregation bow down to adore it. When carrying it in procession at the feast of Corpus Christi, thousands drop on their knees to worship it, and woe to the luckless Protestant who stands with covered head, looking at the idolatrous pageant passing by. The feast of Corpus Christi is the great juggernaut of Romanism. Even in some Catholic countries the procession is prohibited by the governments, because of its prostitution to political purposes.

THE SACRIFICE OF THE MASS

Follows the worship of the host, as that follows transubstantiation. It is the great central act of the Romish worship, around which all others gather, and from which they radiate. It is a scenic display of the sufferings and death of Christ, embracing thirty-five scenes, from the garden to the cross, presented in a theatrical manner by the priest as actor. We have tried to group the whole of these on two plates to represent it to the eye, so as more clearly to understand the ceremonial. The mass is so essential an act of religious worship to Romanists that without it on Sabbath morning the Catholic is not considered safe, but, having partaken of it, he may spend the remainder of the Sabbath

in saloons, beer-gardens, theaters, and scenes of frolic, dance, and revelry, as is seen in all Catholic cities.

In the fifth article of the creed of Pope Pius it is said, "I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead." However great the sin of worshiping the *wafer* with divine honors, it is overshadowed by the greater sin of presenting to God a *piece of bread* as a propitiatory sacrifice for the sins of the living and the dead. Perhaps there never was blasphemy or idolatry to equal this amid all the false systems of religion that have cursed the world. This is the real abomination of desolation set up in the holy place, as announced by prophecy. The difference between the sacrifice on Calvary and the sacrifice on the priest's altar is vital and real in many essential particulars.

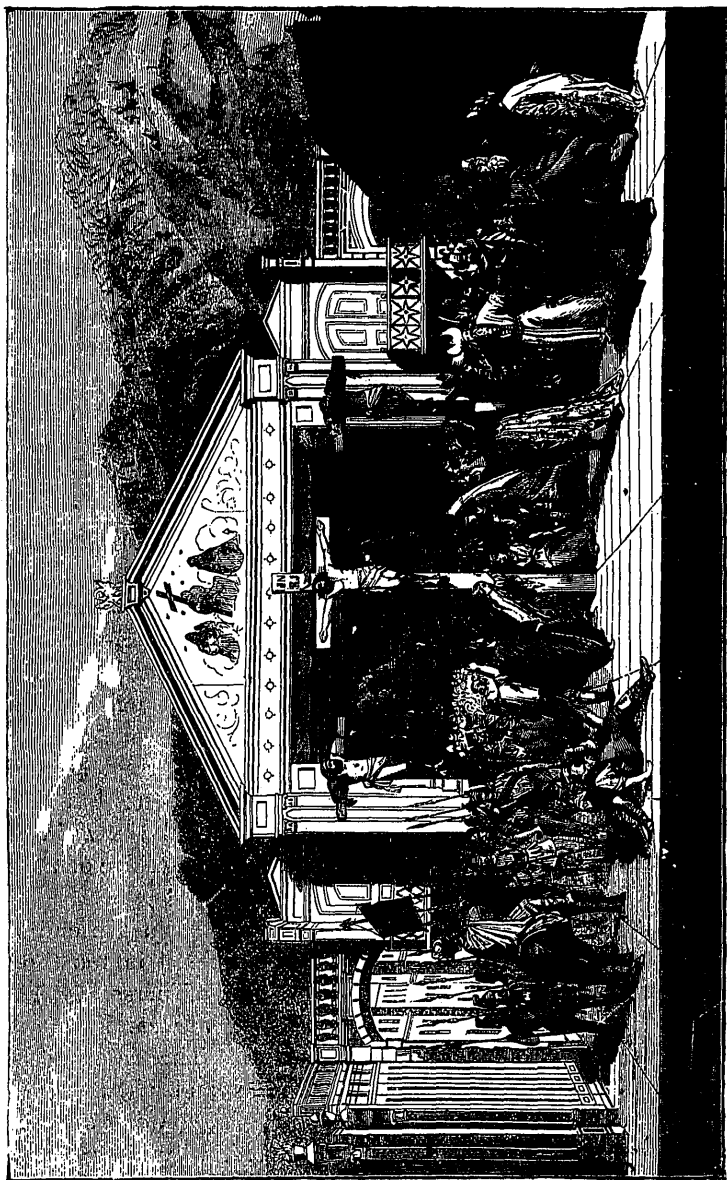
1. Christ's sacrifice was his own body, which he offered on the cross—this is made of flour, and was never the body of Christ.

2. The sacrifice of Christ was offered only by *himself*, as high-priest; but this is offered by the priests of Rome.

3. The sacrifice of Christ was a living, *voluntary*, free will offering; but the sacrifice of the mass has neither will, life, nor volition in it.

4. The sacrifice of Christ was a bloody offering, because without shedding of blood there is no remission; but this, according to Rome's own teaching, is called the *unbloody* sacrifice. As an unbloody sacrifice, it is the sacrifice of Cain, and of Numa Pompilius, the pagan.

5. The sacrifice of Christ was *once* offered in the end of the world to put away sin, but this is offered in ten thousand places and times, and by thousands of persons. The dignity of Christ's person required but *one* sacrifice, one oblation, one offering, and that his own. The claims of divine justice required but one satisfaction, and when offered, he said, "It is finished." If his one offering was sufficient, why repeat it? If justice was satisfied, why demand repeated oblations?



Passion Play at Oberammergau.

For four thousand years sacrifices were daily offered as typical of him, but when the great antitype appeared, he not only put away sin (but all other sacrifices) by the sacrifice of himself once for all. The sacrifice of Christ once offered on the cross between the darkened heavens and the trembling earth stands out *alone*, the most stupendous act of marvelous love, to the gaze of angels and of men. Backward its influence went to the first transgressor, forward it extends to the last sinner. As he hung upon the cross between the heavens and the earth, so its influence extended up to heaven as well as earth, and was the theme of "the *new* song before the throne."

But this sacrilege and blasphemy only prepares the people for a worse still, which has all the sanction of the Church of Rome. It is the

PASSION PLAY OF ROME,

In which the scenes and sufferings of the crucifixion are parodied by theatrical representations by actors on a stage. Not only has the Romish Church introduced the paganism of pagan Rome into her ceremonial system, but also her feasts, masquerades, saturnalia, and carnivals, in which the most sacred and solemn facts of religion are made ludicrous and revolting by their associations and surroundings.

During the Middle Ages these plays were every-where held under the auspices of the Church. It was not until the Reformation began that the customs failed.

At Oberammergau, in the Bavarian Tyrol, the passion play is still continued. The last was in 1870, and witnessed by a writer, who describes the whole scene in *Harper's Monthly*. *Joseph Maier* represented the Saviour, and actually hung upon the cross, and fainted. Peter, James, John, Nathaniel, and Nicodemus, Pilate and Judas Iscariot; Mary, the mother of our Lord, and Mary Magdalene had all their representatives among men and women of the place, who represented the above characters on the stage and in the scenes of the crucifixion. The Franco-Prussian war called off several of the

actors to the field of battle, and ere the play closed the call came, and the actors, amid weeping, departed for another stage of action, more real than the first.

There is one *test* by which this sacrilegious desecration of the most sacred things may be judged. Reader, how would you like to have the death-bed scene and sufferings of your late departed friend made the subject of a theatrical representation by the young people of the place you live in? Would not your whole nature revolt at it? how much more a just and holy God!

●

CHAPTER XIII.

AURICULAR CONFESSION AND PRIESTLY ABSOLUTION.

THE KEYS—ROMANCE OF A MARRIED PRIEST—REV. WM. A. WARD AND WIFE—
THE SICILIAN SIN MARKET.

IN every Catholic church there may be seen one or more curtained recesses, looking in some places like sentry boxes. These are the confessional boxes, where the priest and penitent meet, the one seated, the other kneeling, a slight screen between their faces, the one to tell, the other to hear, a recital of all the secret thoughts, desires, words, and acts, foul or fair, vile or vicious, since last they met. This confession is called *auricular*, because made into the *auris*, or ear, of the priest. Such an institution is not seen in Protestant Churches, was never known in apostolic or primitive times. In fact, Pope Innocent III, of Inquisition fame, is the founder. It is the most tremendous tribunal ever invented, compared to which pulpit, bench, rostrum, or throne as symbols of power are as nothing. The altar and confessional are the two thrones of power in the Romish system. The pulpit is of little or no use, unless to harangue against heresy and direct the political vote. The conscience, the heart, the life, the family, and politics are all brought under its dominion. Its sway is not only over two hundred millions of faithful Catholics, but the privacies of thousands of Protestant families are laid bare to the priest by faithful Bridget, if necessary, and devoted Patrick or Mike, who may have seats as aldermen in city councils or caucus gatherings.

The system runs through all the priesthood, and the hierarchy as well as the laity. Its ramifications run through all societies and fraternities in the Church. The priest con-

fesses to the bishop, and bishop to priest. Even Popes and cardinals have their confessors. The confessor in titled or royal Catholic families has peculiar privileges. It has been said, there is nothing worth knowing as *affecting the Church* in families, societies, nations that is not sent to the great central bureau of the confessional at Rome. The late Antonelli knew more of the men and movements of the world than all other men. Of course, all other matters are kept inviolate by the oath of the priest, who is not allowed to divulge the secrets of the confessional. In times of political strife and persecution the confessional as an ally of the Inquisition has been used as an engine of almost Satanic power, so that men felt safe no where—not in their own families, for the wife, the daughter, or the mother were taught by the system they owed a higher duty to the confessor than to husband, son, or brother. In the revolution of 1848, in Rome, on the return of the Pope, and throughout Italy and France, women confessed on their own husbands and male relatives to the priests, who would not absolve them unless they did. Hence, thousands of leading Romans and Italians were seized and thrown into the dungeons, some sent to the galleys, and others executed as criminals, while many perished in prisons through inhuman treatment.

The immoral character of the confessional is proverbial. It forms a dark and terrible history. How the tender friendship of a confiding friend and the apostolic advise of the Apostle James, "Confess your faults one to another," could be perverted into such a system of priestcraft, it is hard to say. One or two facts will indicate the character of the confessional.

1. The pure and holy purposes and plans, the recital of holy deeds done and words said, with the wishes and desires of a renewed soul, are necessarily shut out from the confessional as having no place there, for it was instituted for another purpose, not for this.

2. The object of the confessional is the confession of

wicked thoughts, unholy desires, and criminal acts to a priest for the purpose of forgiveness. As this recital is entered into and told in all the disgusting details and circumstances, it must rekindle in the hearts of speaker and hearer the fires of unholy passion, of brutal lust, and suggestive temptation.

3. Into the ears and heart of a young parish priest is poured all the moral filth of the community, so that his memory and his heart must be like the whited sepulchre, without fair, but within full of all uncleanness. As the confessor meets the confessed, male or female, in the public places of the city, it is no wonder that the one turns aside and the other veils her face, for he carries in his breast their guilty history.

The effect of this upon the penitent must be most degrading. Hence the servile subjection of the masses everywhere to the priesthood. The questions laid down in Dens's Theology for the priest to put to the penitent in the confessional are so revolting as to be fit only for the house of prostitution. The excuse the Church makes for such obscene teaching is that the priesthood, like physicians, need to know the nature of this moral leprosy in order to heal it; while the Bible teaches there is but one Healer, whose touch of purity and power removes the sin in a moment, who has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The latter is the Protestant remedy, and the only effective cure. Hence the difference between the Catholic and the Protestant in mien and manner—the one looks down, degraded and dejected; the other looks up, manly and independent, as the freeman of the Lord. This is not only characteristic of persons, but of the peoples and nations, upon whose faces their religions are stamped.

While we thus describe the *system*, we believe there are exceptions to it, so that there may be found among the priesthood and the people some that are pure in heart and devoted in life, "for in every nation he that feareth God

and worketh righteousness is accepted of him." While the confessional is degrading to man, it is *dishonoring* to God and to Christ. It represents him far away, while the Scriptures teach he is *near* to every one of us, in whom we live and move and have our being, who, as the Father of the spirits of all flesh, is ever ready to help his needy creatures; who, although he hears creation's hymn of praise, the song of cherubim, and the shout of adoring angels and rejoicing saints, his ears are ever open to the faintest sigh or sob of the broken heart that cries to him for aid. Instead of going to a fellow-man, to tell him our troubles and our sins, we are invited to come to him who is the one mediator between God and men, the man Christ Jesus, who is touched with a feeling of our infirmities, and knows *how* to succor those who are tempted. Instead of going to the confessional-box (where patriarchs, prophets, apostles, and martyrs never went), we all may come boldly to the throne of grace, and have access to the mercy-seat and the majesty of heaven.

THE KEYS

Given by Christ to Peter, and the supposed power of *absolution* given to all the apostles, are the two pillars on which the confessional leans, and invest it, in the eyes of Catholics, with all that mysterious power connected with the forgiveness of sin and salvation of the soul. A mistake here is disastrous in its results. How necessary to look out for the sands and shoals of life, on which so many make shipwreck of faith. The apparent authority for absolution in the confessional is of the most flimsy kind. The principal passage on which the Church of Rome relies for its assumption of so dangerous and blasphemous a prerogative, is found in Matt. xvi, 19, as follows: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." There are other passages they quote, but on

which they do not lay much strength, for there is no force in them.

The Savior and his apostles are the best expositors of their own words. The record (Luke v, 24) of the healing of the palsied man, and the passage in Matt. xvi, 19, show that Christ and his apostles approved of the following principles there presented by him :

1. All sin is committed 'against God, and can only be forgiven.

2. It is blasphemy for man to assume this prerogative.

3. Christ assumed it because he was the God-man, and wrought a miracle of healing to prove it. This power Christ never delegated to another.

4. The power of the keys and absolution which Christ gave to all his apostles, as well as Peter, was the power to open the doors of the Church to all penitent believers, and to close them against the impenitent and unbelieving, and what they thus did on earth was sanctioned in heaven.

5. The apostles who recorded the miracle of healing, and the commission to Peter and themselves, show by their own *action* how they understood our Lord's words. They never built a confessional-box, heard confessions, nor absolved a sinner in the way that Rome does, but they preached repentance and remission of sins in the name of Christ, and expelled Simon Magus and the Corinthian fornicator from the Church.

6. The keys and the commission Christ gave to Peter and the twelve he gives now to the true Church as well as then. Hence, all true evangelical Churches who follow the teaching of Christ and his apostles are not only in the apostolic succession, but have the power to open the portals of the Church to all penitents and believers, but to bar them against the impenitent and unbelieving.

7. The Church of Rome has *lost* this power and authority, and is no more the Church of Christ, but the *apostate ecclesia*, having forsaken the teaching of Christ and his apostles, and is become Babylon the Great.

THE PRIEST AND HIS WIFE.

While writing the above, the papers have brought to light a strange romance of the confessional, the substance of which is as follows: Rev. William A. Ward, a handsome young priest of Hull, England, fell in love with a beautiful young lady, Mary Wrihlitt, who frequently came to the young priest to confess. The priest renounced his vows of celibacy, and took upon him the vows of *sacred* matrimony. He and the beautiful maiden of nineteen were married by a Protestant clergymen in Liverpool. Discarded by the Church and their friends, they left for Chicago, America. Not succeeding in business, for which his profession had unfitted him, he entered a store in Chicago on the 30th of January, 1876, to solicit employment, making the remark that "his poor wife was dying at home." A gentleman present, who overheard the remark, inquired of Mr. Ward his address and circumstances, called, and found Mr. Ward with his wife in the most straitened circumstances. Mrs. W. lay apparently dying, after giving birth to twin children four days before. Mrs. F., wife of the above gentleman, visited and cared for Mrs. Ward; and employment was found for Mr. W. as a classical tutor. The wife recovered, the children grew fast, and Mr. Ward's circumstances improved rapidly, so that he announced for opening an academy, October 1, 1877, when suddenly the priest left his wife to return to his ministry. The Church had never lost sight of them. Efforts were made to separate them by the priesthood. His wife was about to give birth to another child. In her weakness she was persuaded to give him up to the Church. He left for the ministry at Dubuque, to which Bishop Foley appointed him, and Mrs. Ward was taken to St. Louis, where she gave birth to another child. Her other children were taken to a Catholic orphan asylum in Chicago, where, it was supposed, the twin sister died, and little Willie, the twin brother, was living at the latest date, but Mrs. Ward lay distracted, crushed, and broken-hearted as a de-

served wife in St. Louis, from which she wrote to her former lady friend in Chicago to take charge of her little boy Willie. Mrs. Ward charged the bishop and the priests as the cause of separating her husband from her. Such is Rome "forbidding to marry." The late Cardinal Antonelli could live in adultery with his mistress in Rome for years, the Church throwing her mantle of charity over him; but had he obeyed the law of God and married, he would have been expelled and excommunicated from the Church, and sent to perdition. As the above forms one of a thousand illustrations of the confessional, so the

SICILIAN SIN MARKET

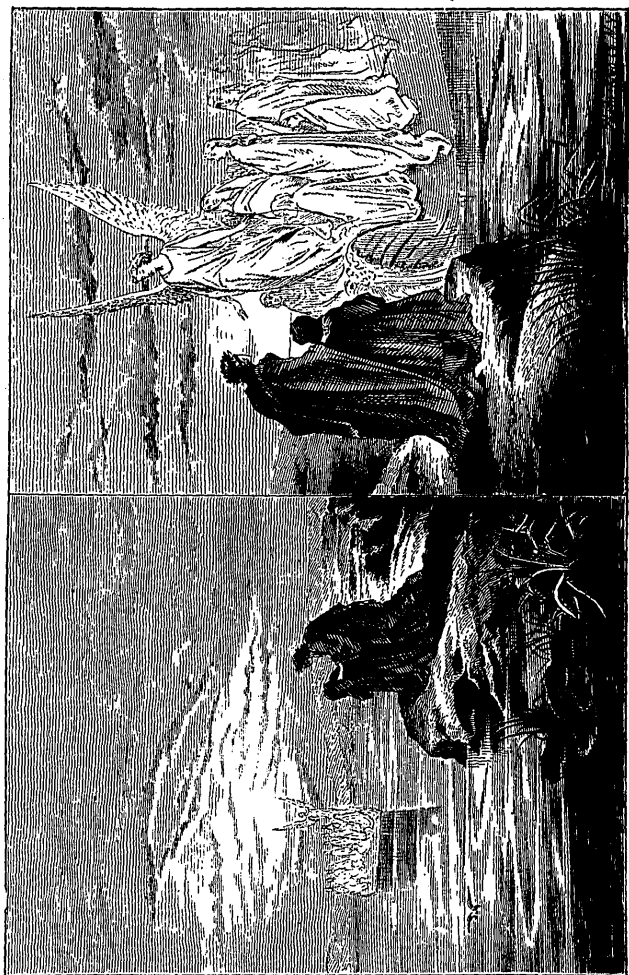
Illustrates the power of indulgences even in modern times. In the palmy days of King Bomba, when Italy was the paradise of the Church, there was yearly sent from the Pope to all the Churches in Sicily what was called the *Bolla di Composizione*, or bull of indulgences, in which was compounded the sins of the pardoned on a regular scale of prices, according to the tariff of absolution. Hence, above all countries in Europe, Sicily was sunk deepest in crime, and excelled in brigandage and murder, until the days of Garibaldi and Victor Emmanuel, who has put a veto on the sale of indulgences, but not without difficulty, as the following from the London *Christian World* will show:

"It was easier to charge higher for a bull when the sin was heinous than when it was slight, just as we pay more for a stamped deed when the amount inscribed is large than we do when it is small. Sometimes, 'after civil wars and other sanguinary pastimes,' the run upon the holy fathers was so great that it was necessary to share the profits with middle-men, and a pushing retailer, who bought a good stock of bulls, and had an extensive connection among pious criminals, would do an excellent stroke of trade. 'Speculators purchasing a thousand or so, besides promoting piety among their neighbors, would be able to turn an honest penny by circulating those promissory notes on Paradise, and, as the administrative bureaus of the State were actively engaged in selling the godly and profitable article, private persons were all the more encouraged to imitate the example of their king, and largely hawked copies about.'

"A devout monarch encouraged the traffic, and condescended to share the profits to the tune of about five thousand pounds a year.* Need we say that this exemplary sovereign was the renowned Bomba, King of Naples? But Garibaldi came; United Italy and Victor Emmanuel ruled in Sicily; the new *régime*, which is in Cardinal Manning's eyes the abomination of desolation, introduced a changed order of things; and, on the 11th of June last, Signor Tajani, who had been procurator-general at Palermo, rose in his place in the Italian Parliament, and gave an account of some of his experiences in attempting to grapple with the appalling depravity of this Goshen of the priests. 'A burglar or bandit,' he said, 'would appear before the priest, telling him he had pilfered, and spent one thousand lire. "No matter," the priest would say under the bull, "if you have preserved a portion of the spoils for the Church." Thus a compromise was easily arrived at. The burglar paid the Pope a tax, the Pope in return absolving the burglar. There was a complete list of all imaginable crimes contained in the bull—rape, theft, robbery, murder—nothing was omitted. Side by side with each crime you had the price set upon it, the amount being considerably increased for offenses against the servants of the Church.' Signor Tajani of course lost no time in seizing all the copies of the bull he could find, and refusing the royal *exequatur*. Doubtless, this would be mourned over in pious circles in Rome and Paris, and Cardinal Manning would probably tell us that Signor Tajani is tainted with rationalism. But few of our readers will be irrational enough to hesitate to approve of his proceedings, or to question the correctness of his opinion that priestly connivance at crime has tended to foster in Sicily such frightful associations for robbery and murder as that of the Mafia. 'In Sicily crime is a commercial transaction.' And while in Sicily the government of Victor Emmanuel strive to check the horrible vices that have germinated in the hot-beds of superstition, in Spain the representative of the Pope, Monsignor Simeoni, recently created a cardinal, urgently demands that the practice of toleration shall be put an end to in the kingdom of Alphonso."

* If such were the profits of the king, what must have been the profits of the Pope and the Church?





The Boat of Souls.

CHAPTER XIV.

PURGATORY.

PURGATORY—PRAYERS FOR THE DEAD AND INDULGENCES—VIRGIL AND DANTE—TETZEL—O'CONNELL, VEDAL, AND LACOMB—THE BROTHERS BEAUPRE.

“Obscure they went, through dreary shades that led
Along the waste dominions of the dead.”—*Virgil*.

PURGATORY is essentially a pagan figment introduced into the Romish Church at a much earlier period than other superstitions. More than *four thousand books* have been written on the spirit world and the state of the dead, and yet the divine statement is, “If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” All that is necessary for us to know God has given in his Word. We walk by faith, not by sight. And yet the mind craves to know more about that far-off land, and that “bourne whence no traveler returns.” There is scarcely a more popular doctrine in the Church of Rome than purgatory, none that has brought more money into the Church of Rome than it. In fact, all her peculiar dogmas and superstitions are money-making. Of this see chapter on St. Peter’s Teachers, of Heresy. Purgatory and prayers for the dead appear to go hand in hand. Plato, three centuries before Christ, taught there were three places in the spirit world to which the inhabitants of this went after death. Those who purified themselves by philosophy went to a place of happiness, those who were wicked descended into hell, and those who were penitent into a place of suffering, out of which they were to be delivered by the prayers of surviving friends. That the dead were benefited by the suffrages of the living, Homer and Virgil

taught in the *Odyssey* and the *Æneid*. In the one the ghost of Elpenor complains, and the shade of Pallinurus is sullen. The best description of purgatory is to be found in Virgil, who appears to be the father of the system. After describing the Elysian fields, and the depths of Tartarus, he pictures out the middle place thus, and the state of the suffering:

“Nor death itself can wholly wash their stains,
But long contracted filth even in their soul remains;
The relics of inveterate vice they bear,
And spots of sin obscene in every face they wear;
For this are various penances enjoined,
And some are hung to bleach upon the wind,
Some plunged in waters, others purged in fires,
Till all the dregs are drained, and all the rust expires.”

There is the system in a nutshell by a pagan poet. It was ready made, waiting for enthronement in the Romish Church. The discovery of purgatory to Rome has been more than the discovery of continents to nations. It has brought more gold into her coffers than all the gold of California and Australia.

Dante in his *Purgatorio* gathers round it many of the myths of the Middle Ages. He sees Popes, priests, and cardinals writhing in the purgatorial fires. From Doré's Dante we give a double illustration of the “Boat of Souls,” an improvement on old Charon's boat across the Styx.

The texts of Scripture on which the Church of Rome professes to build her doctrine of purgatory are very few, and the interpretation almost childish, if not fallacious. They quote Matthew v, 25: “Agree with thine adversary quickly whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.” Here it will be observed that Christ does not call the prison purgatory, nor that there is deliverance from it. It is a parabolic argument based on the Roman law and usage in reference to creditor and debtor, debt and punishment. Man is the sinner, God the adversary; Christ the Judge, the

angel of death the officer; the prison hell, the *now* is present probation; agree, reconciliation to God. (Whedon on Matthew.) They quote Matthew xii, 32: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." From this they argue that, as God pardons in this world, he will in the world to come. If sin be forgiven in the world to come, there can not be a purgatory, for purgatory is a place of punishment, not of pardon, and if they pay all the debt by suffering, there is no need of pardon. "If he speaks of the *eternal* punishment, then he speaks of hell, not of purgatory. If he speak of temporal punishment, he speaks of purgatory, not of hell. Then it follows that the temporal punishment of purgatory shall never be forgiven." 1 Corinthians iii, 13-16, are quoted, part of which we quote: "The fire shall try every man's work of what sort it is." The meaning of the above passage is that some preachers built upon Christ as the true foundation the wood, hay, and stubble of false doctrine, while others built upon the same foundation the true doctrines of gold, silver, and precious stones. The fire of the day of judgment will try the doctrines and the preachers, when that which is as wood, hay, and stubble shall perish, and that which is good shall stand. The true teachers shall shine as the stars, while the false shall sink into shame and contempt. That the passage does not refer to purgatory, is evident for the following reasons: "1. This is a metaphorical fire, and purgatory a real one; 2. This has relation to the judgment-day, and purgatory has not; 3. This is to *try* the work, and purgatory to punish the soul; 4. The fire is to try every man's work, but purgatory only relates to some; 5. This fire is to manifest every work, but purgatory is devised to conceal some bad ones; 6. This fire is to burn the works and let the man escape, but the fire of purgatory is to burn the man that the doctrines, practices, and works of Popery may be preserved." (Macafee.)

The passage in 1 Peter iii, 18-21, about Christ preach-

ing to the spirits in prison is brought forward as a last resource. If that prison were purgatory, Christ had no business there, for the fires of purgatory were appointed to do the work; and if he failed to cleanse by his preaching or his blood on earth, neither could they reach them then. The plain meaning of the passage is: The prison is hell; the prisoners are the antediluvian sinners, who died in the mortal sin of unbelief. Christ preached to them in spirit through Noah, when the long-suffering of God waited one hundred and twenty years.

The seventh article of the creed of Pope Pius IV teaches thus on purgatory: "I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful."

While Rome thus teaches the fact, she does not locate the place, although most of her divines place it in the center of the earth. This accords with Dante's description of the entrance and egress portals into and out of purgatory. See Dore's illustrations of Dante's *Purgatorio*. Catholic writers of the Middle Ages have written folios on the nature and variety of the sufferings of the souls in purgatory. Dante especially describes the *shades* of the departed, and the sufferings of others in caldrons, baths, and burning lakes of sulphur and brimstone. Even *Ætna* and *Vesuvius* were counted as entrance-gates to the under world of suffering by other writers. Legend and poetry vie with each other in the apparitions and revelations of purgatory during the Middle Ages. In fact, they formed the principal romance of the times. Matthew Paris tells of the romantic adventures of *Enus*, a warrior in the reign of Stephen, King of England, who, to atone for his sins, went on a mission to St. Patrick's purgatory, on the shore of Lough Derg, Ireland. There, into a cave the pilgrim entered so deep and far, he beheld the punishment of the souls in purgatory, which he thus describes:

"The groans of the sufferers soon began to stun his ears. Numberless men and women lying naked on the earth, and transfixed with

red-hot nails, bit the dust with pain. Devils lashed some with dreadful whips. Fiery dragons gnawed some with fiery teeth, while flaming serpents pierced others with burning stings. Toads of amazing size and terror endeavored with ugly beaks to extract the hearts of many. Some hung in sulphurous flames with chains through their feet, legs, hands, arms, and heads, or with iron hooks in a state of ignition through their eyes, nose, jaws, breasts. Some were roasted on spits, fried in pans, or broiled in furnaces. Many were hurled headlong into a fetid, tumbling, roaring river, and if any raised their heads above the surface, devils running along the stream sunk them again into the cold element. A sulphurous well, emitting flame and stench, threw up men like sparkling scintillations into the air, and again received them falling into its burning mouth." (Edgar.)

We might quote whole chapters of description of the souls in purgatory as found in Bede, Matthew Paris, and others; but the above may suffice as a specimen. We have already seen that purgatory had no Scriptural authority to stand on. We can now see the revelation of God against it. A few particulars may only be needed to set the matter in its proper light as a vile and foul deception practiced on the credulity of men. It stands against the entire teaching of the Bible on man's *probation*. If his probation terminates with this life, there is no need of purgatory. The two can not stand together. If there be a purgatory, then probation does not end here. In all the teachings of the Bible there is no reference to such a place, and when the Savior describes Dives in Hades, there is no reference to purgatory, but direct testimony against it. It is antagonistic to the whole plan of salvation and provisions of mercy which God instituted for man's salvation. If these are complete and efficient, there is no need of a purging fire, and if a purgatorial fire, no need of them. But as all these provisions center in the atoning death of Christ and the efficacy of his blood to take away sin, it must follow that "purgatory is a vile and dangerous deceit," antagonistic to the sacrifice of Christ and to the whole Christian system, and essentially anti-Christian. It is also contrary to the following Scriptures: "Whosoever believeth on the Son of God hath life, and is passed from condemnation." "There

is therefore *now* no condemnation to them that are in Christ Jesus." "He that believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." "The blood of Jesus Christ, his Son, cleanseth us from all sin." "To-day shalt thou be with me in paradise." "To me to live is Christ, to die is gain." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

When the writer was at school in Dublin, the late O'Connell died at Genoa, Italy. His remains were brought back to Ireland, and lay in state in Marlborough Street Catholic Chapel for a week. Numerous masses for the deliverance of his soul out of purgatory were offered by the priesthood at enormous expense by the people. At the same time a sermon on the death of O'Connell was selling in the Catholic book-stores of the city, by the celebrated Father Ventura, an Italian priest, who said O'Connell was so faithful a son of the Church that he went straight to heaven without going to purgatory. But the priests were making money of the dead man's soul.

Romanism has also her *Limbo in Patrie*, or prison of the ancient fathers, her *Limbo Infantum*, a place of darkness, to which she sends children who die unbaptized, out of all which places she makes money.

Masses, prayers for the dead, and indulgences, stand inseparably connected with the system. Scarcely was purgatory discovered by the Church, and adopted as an article of her creed, when means were invented to release the sufferers, and transfer them from purgatory to paradise. In this arrangement, *prayers* to release the sufferers from pain looked natural, but were of no avail without *money*. Transubstantiation changed the sacrament of the supper to a sacrifice for the living, why not for the dead? Hence, masses were offered for the repose of the souls in purgatory, and these were graded off into high and low, in proportion to the moneys spent, to suit the liberality and wealth of the

friends of the deceased. But it was reserved for *indulgences* to do the principal work of liberating souls out of purgatory. They had been in use for the living, would they not help the dead? True, there was scarcely any authority for them in the Scriptures, or any precedent for them among the Fathers. Cardinal Cajetan says: "If we could have any certainty concerning the origin of indulgences, it would help us much in the disquisition of the truth of purgatory; but we have not by writing any authority of the Holy Scriptures, or ancient doctors, Greek or Latin, which affords us the least knowledge thereof." (De Ortu, etc.)

Alphonsus De Castro writes: "Many things are known to us of which the ancients were altogether ignorant, as purgatory, indulgences," etc. Cardinal Fisher says: "So long as there was no care about purgatory, nobody looked for indulgences, for from it proceeds all regard for indulgences. When purgatory was but so lately known to the universal Church, or received, it is not to be wondered at that in the first time of the Church there were no indulgences. Of purgatory in the ancient fathers there is no mention at all, or very rare, and to this day the Greeks believe it not, and the Latins did not all at once, but by little and little receive it."

The *superabundant merits* of *Christ* and the *saints* form the basis of the treasury of indulgences. Upon this the Popes draw for pardon and satisfaction for the dead and the living, and to this the justice of God is represented as submitting. (See Elliott.) D'Aubigne gives the translation of Leo the Tenth's indulgence, as given by Tetzel:

"May our Lord Jesus Christ have pity on thee, N. N., by the merits of his most holy passion. And I, in virtue of the apostolic power that has been confided to me, absolve thee from all ecclesiastical censures, judgments, and penalties which thou mayest have incurred; moreover, from all excesses, sins, and crimes that thou mayest have committed, however great and enormous they may be, and from whatsoever cause, were they even reserved for our most holy father, the Pope, and for the Apostolic See. I blot out all the stains of inability and all marks of infamy that thou mayest have drawn upon thyself on this occasion. I remit the penalties that thou shouldest have endured in purgatory. I

restore thee anew to the participation in the sacraments of the Church. I incorporate thee afresh in the communion of saints, and re-establish thee in the purity and innocence which thou hadst at thy baptism. So that in the hour of death the gate by which sinners enter the place of torments and punishment shall be closed to thee, and, on the contrary, the gate leading to the paradise of joy shall be open. And if thou shouldest not die for long years, this grace will remain unalterable until thy last hour shall arrive. In the name of the Father, Son, and Holy Ghost, Amen. Friar John Tetzel has signed this with his own hand."

In connection with the sale of the indulgences, Tetzel's exhortations ran thus:

"Come, and I will give you letters, all properly sealed, by which even the sins you intend to commit may be pardoned. I would not change my privileges for those of St. Peter in heaven, for I have saved more souls by my indulgences than the apostle by his sermons. . . . There is no sin, however great, that an indulgence can not remit. . . . Indulgences avail not only for the living, but for the dead. . . . At the very instant that the money rattles at the bottom of the chest, the soul escapes from purgatory, and flies, liberated, to heaven."

The effect of these indulgences became so demoralizing that crime ran riot, and immorality spread with fearful rapidity. At last Luther raised his voice and published his *Theses*. All Europe awoke as from a dream, and Rome lost whole nations in the conflict. The Reformation checked but not stopped the sale of indulgences. In Romish countries they still continue producing the same effects. There is scarcely a *cathedral* built, or a *pilgrimage* undertaken, or a *jubilee* comes round in which they are not again unfolded. They have taken the place of the disciplinary penalties of the ancient Church, are at the Pope's sovereign disposal. They were launched against the Saracens in the first crusades, against the Albigenes centuries later. In the fearful persecutions of the Church they have been in active operation from the massacre of St. Bartholomew to that of San Maguel. See chapter on Romish Persecutions.

Pius IX has availed himself of his prerogatives in the frequent dispensations of indulgences. In reference to one he says: "We have thought it good to open to Christians,

with a truly apostolic liberty, the heavenly treasures of the Church confided to our dispensation."

The lavish profusion and unequal proportion of some of the indulgences appear singular. The *Christian World* quotes the New York *Freeman's Journal* in reference to ten of the altars in St. Peter's at Rome, showing that the largest indulgence was given for a visit to the altar and bronze statue of St. Peter (formerly the statue of Jupiter) while the altar dedicated to Christ received the least of all.

To actions of almost *equal* merit, indulgences were applied of most unequal proportion. Some received above two hundred years, some fifty, and some as low as forty days. While over all the foreign visitors, the citizens of Rome had all the advantages of *time, place, and precedence*.

While Christendom shares in indulgences, France is the great *mart* of papal *masses* for the *dead*, the common law regulating their sale and service. What a pity that a government should stoop so low! How necessary to separate Church and State.

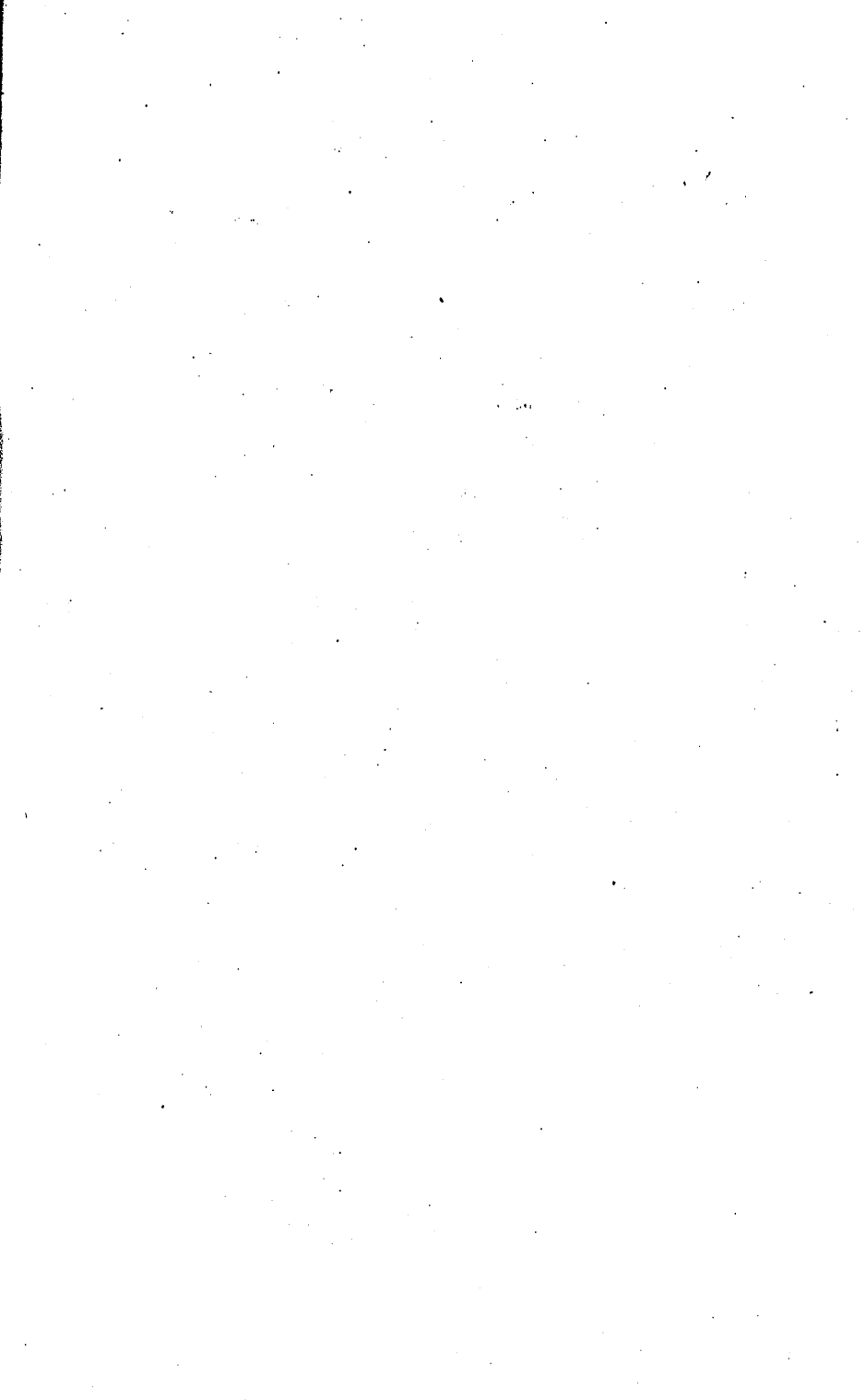
Rev. W. W. Davies writes, November 15, 1876, from Lausanne, Switzerland, of a Catholic book of devotion, entitled, "*L'Arsenal de la Devotion*," circulated in France and Switzerland, from which he takes the following rules on indulgences with remarks thereon:

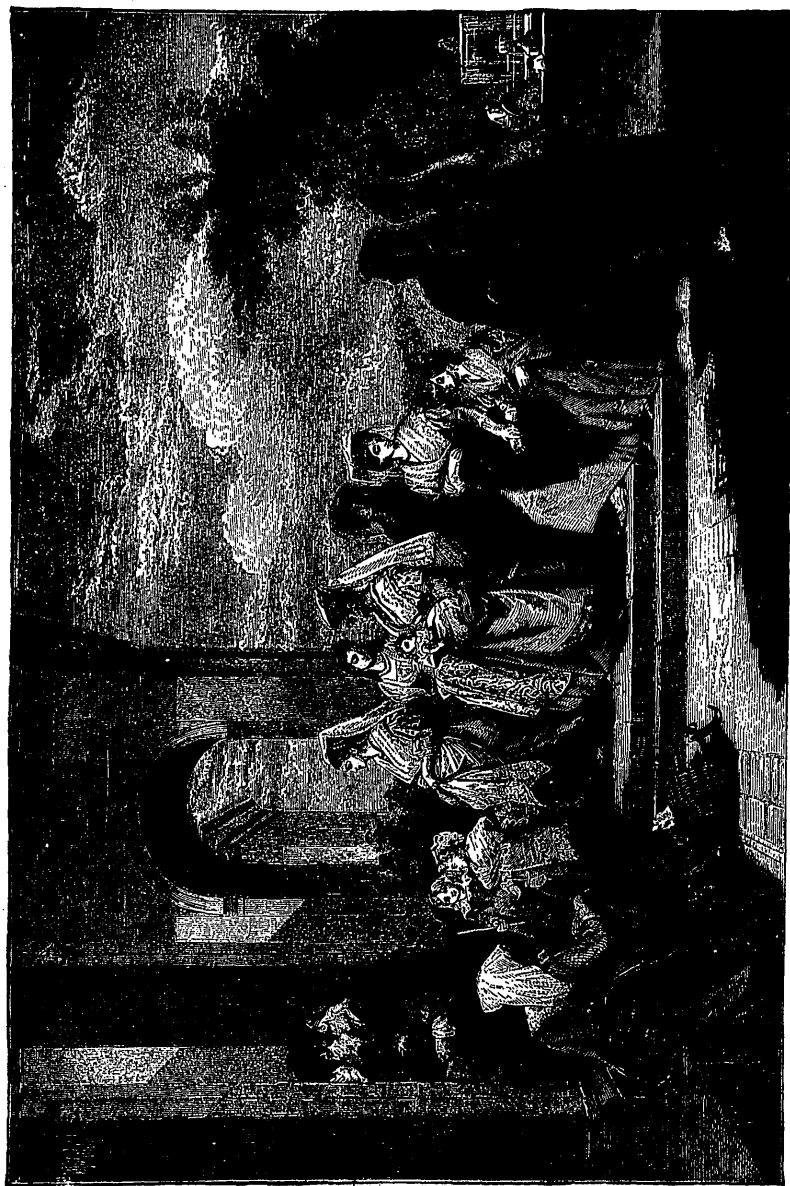
"The Church of Rome furnishes the faithful with innumerable means of gaining indulgences. Tetzl has been left far in the distance by his successors with their modern inventions. This short petition, 'Sweet heart of Mary, save me,' gives three hundred days' indulgence every time it is repeated; 'My Jesus, bless me,' one hundred; and 'Jesus, Mary,' twenty-five days. Let us not forget that this number is doubled provided one wears the scapular of the Immaculate Conception. The author of a manual of devotion makes the following remark in regard to the first two invocations, 'Suppose we repeat them both as many times as there are beads in our chaplets—fifty-five times; it only takes four minutes, but we gain twenty-two thousand days' or more than sixty years' indulgence.'

"But, says our author, prayers, even, are not indispensable to gain such favors; for every time an associate of the rosary engages others to recite the rosary for him, he gains one hundred and fifty days."

"A physical act, even a gesture, suffices in some cases. The simple bowing of the head while reciting the '*Gloria Patri*,' counts thirty days; to kiss the medal of the angelic chaplet, one hundred days; the same number by kissing the Mount Carmel scapular. To kiss the robe of a Theatin is valued at five years, provided one may be clothed in a blue scapular. By accompanying the *viaticum* with a torch one gains seven years, without a torch five, and even if one sends another in his place he may still gain three years. To visit a Carmelite Church on Saturday procures not only eighty-seven years' indulgence, but also the remission of two sevenths of all sins. To wear a blue scapular, or, still better, manifest by some sign at the last hour of one's life a wish to wear the scapular of the *Seven Sorrows*, gives full indulgence, which, as the name indicates, cancels all sins, and gives a free ticket to Paradise."

It appears it has been the custom in France to hire out masses for the dead to country cures, who have more time to say them, than to city priests who have more services. Two abbés of the Roman Church, Vidal and Lacombe, had received a large amount of money from pious Catholics to have masses said for their departed friends. Instead of getting the priests to say the masses the abbés pocketed the money. They were cited to trial, found guilty of what the French regarded as *soul murder*, and the judges sentenced them to ten years' imprisonment. A little later two brothers of the name of Beaupre entered into the mass-monger trade a little more extensively. The brothers Beaupre received the moneys for the masses, advertised for priests to say them, who were to be paid in *goods* double the value of the money. One priest gave his receipt for saying forty thousand masses, another three hundred and fifty, and another one hundred and ninety, stopping short of the entire number because the pay was not equal to the work, as some received only chromo pictures and statuettes, and some none at all. The Beaupres were sentenced to three years' imprisonment. The Abbé Chastel was charged with signing receipts for masses said without celebrating them, yet pocketing the fees. Such is France. She is what Romanism made her.





Going to Confession and Baptism.

CHAPTER XV.

CEREMONIALS OF ROME.

GRAVE-YARDS — CHURCHES — WARRIORS — IMAGES — CROSSES — BELLS — BAPTISMS — MARRIAGE — THE DYING AND THE DEAD.

NOT only is Rome the city of ceremonial, but the entire system is pervaded by rite and symbol wherever it prevails. The *grave-yard* where the dead lie is supposed to be consecrated ground, walled off and separated from common soil by the blessing of the bishop. The *ground* on which the church stands, as well as the building itself, receives the rite of consecration. The *bell* that calls the people to worship is not only baptized, but perfumed by incense. The *image* to be worshiped before entering the niche must be sprinkled and incensed. The same is true of a new *cross* before putting it into a conspicuous station. The *warrior* that goes forth to battle must first receive a benediction. The same is true of the *standard* and *standard-bearer*, illustrations of which we present as taking place almost daily in the Church of Rome. Basilicas, temples, statues, and shrines Rome wrested from Paganism she has consecrated to a worship that is almost as Pagan as that from which she took them. The system is the *same*. The direction of war and the mission of the warrior has been in her hands for centuries throughout Europe. From the Crusades against the Albigenses to the launching of the great Spanish armada against Britain, all have gone forth with her benediction, only to meet the anathema of heaven, and the crushing defeat of incensed nations. To illustrate this chapter further nine engravings on one plate will explain to the eye the additional rites and ceremonies attending *marriage*, *baptism*, and the *dead*. At each important step in the transition and decay

of life Rome comes in with authority to bless or to curse as she may be paid, or refused pay. No service, however small, is of any value without money. So she teaches, and so her people believe.

MARRIAGE,

In order to make it more lucrative to the priesthood, is made a sacrament, and in some Catholic countries the marriage fee is so large that many are forced to live without the rite, subjecting the offspring to illegitimacy, and the life to moral taint. In other Catholic countries the governments have had to come to the aid of the people by authorizing magistrates to perform the rite, as it is a civil as well as religious relation. It is well known that Rome insists on remarriage by a priest if one of the parties has been a Catholic, and both married by a Protestant clergyman; otherwise the rite is not legal and the offspring illegitimate.

THE NUPTIAL BED

Receives the nuptial benediction, and the sprinklings of consecration, and for this there is the price attached. Around the marriage *rite* and nuptial bed Rome throws a multitude of hinderances out of which a dispensation is necessary, and this may be obtained for a fee.*

BAPTISM

Is sometimes performed in private as well as in public. Rome teaches that the unbaptized child at death goes to Limbo Infantum, a place of utter darkness shut out from heaven, hence the need of infant baptism, which may be performed by the *nurse* if death is near, and the priest not at hand, but this is to be repeated by the priest as soon as he can reach the child. The ceremonies connected with baptism are singular. The priest exorcises the child by casting the evil spirit out of it, he *breathes* upon it the Holy Spirit, he gives it salt, anoints it with oil and sprinkles baptismal water

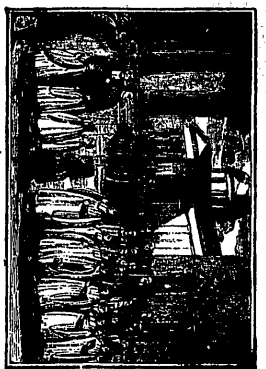
* See chapter on False Teachers.



Marriage.



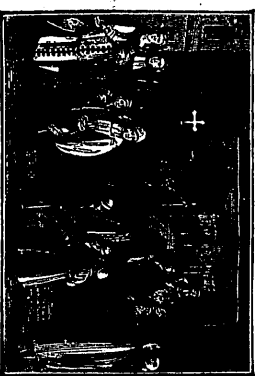
Extreme Unction.



Funeral Procession.



Benediction of the nuptial bed.



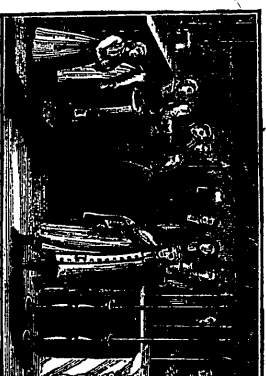
Exposure of the corpse at the house door.



Corpse in the Church.



Baptism.



Offering of bread and wine at the mass for the dead.



Sprinkling holy water upon the coffin in the grave.

Roman Ceremonials, from the Cradle to the Grave.



upon it, with a variety of ceremonies. The sponsor system, by which others besides parents vow for the child to train it up in the faith, prevails in Romanism from the times of pagan persecutions. Public baptisms are sometimes rendered very imposing according to the dignity and wealth of the parents, and as celebrated in some distinguished church. One at L'Arricia, in Italy, we give to illustrate this.

EXTREME UNCTION

Has been raised by the Church into a sacrament. The advice of the Apostle James when any were sick, "to send for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up," has been tortured into another meaning and forced to express a wrong interpretation. In the estimation of the apostle the anointing was medicinal, and the prayer of faith was for recovery. But in the Church of Rome this rite does not contemplate the recovery of the sick, and will in no case be given unless in the near approach of death. The two things have different designs, the one is enjoined for the recovery of health the other is given for the preparation of death.

The Council of Trent thus teaches in reference to its *authority*. "If any one shall say that extreme unction is not truly and properly a sacrament instituted by our Lord Jesus Christ, and published by the blessed Apostle St. James, but only a rite received from the fathers, or a human invention, let him be accursed." She also pronounces a curse upon any that denies it confers grace, remits sins, etc., or that it was contrary to the Apostle James.

"This," says Macafee, "is the last of the money-making sacraments in the Church of Rome. It is called the sacrament of the *dying*, because it is never administered to any who in the priest's judgment may recover. He anoints the patient on the eyes, ears, etc., to take away the sin of each particular sense, saying, "By this holy unction, and by

his holy mercy, God forgive thee whatever sin thou hast committed by seeing, hearing, tasting, smelling, and touching. Amen.' The feet and other parts of the body are also anointed to take away their sins." Some suppose that this anointing is to prepare him to endure the fires of purgatory with less pain, and pass through them with greater speed. It is remarkable that, notwithstanding the cleansing at baptism, absolution at confession, and mass and salvation in all the services and sacraments, it is still *not enough*—the soul is not safe without this anointing of the dying to prepare it for purgatory, and even when the masses are still necessary to take it out of there. What a system of cheat and deception from the cradle to the grave, from the first baptism to the last anointing! Notwithstanding all the rites, ceremonies, and sacraments, the poor soul when dying is still *conscious of guilt*, and hence seeks this last rite of the Church to do what all the rest have failed to accomplish, and goes into eternity with a lie in his righthand.

"The evils arising from this practical cheat," says Macafee, "palmed on millions of human beings are enormous. It has led the priest to swear a falsehood, teach a lie, and join with the infamous Council of Trent in sending to perdition all who do not believe and receive it. It causes the people to trust in a delusion, even at their final moments, inspires them with a false confidence in man, promises them a virtue it does not contain, sensualizes the mind in reference to spiritual and eternal things, makes the anointing of the wasting flesh a substitute for the inward unction of the Holy Spirit, and leaves the dying sinner buoyed up with false hopes of meeting the Judge eternal with a due preparation, while the guilt, power, and pollution of sin rests upon his conscience. Hence the eagerness with which the priest is sought after, at the approach of dissolution; midnight darkness, Winter's storms, the most difficult circumstances, the most impossible barriers must not retard him; eternal life or damnation is suspended on his presence or absence, and should sickness, death, or any unavoidable cause prevent the

priest from attending, and the patient die without this rite, a settled gloom rests upon the countenance of all concerned, implying their dread that the soul is lost!"

Other ceremonies attend the dead in the house, the Church, and at the grave, such as the mass for the dead and sprinkling of holy water on the coffin in the grave. In some places the funeral does not take place until night. At Venice the gondola starts with the corpse from the house of the dead, and is rowed along the waters to the cemetery, with lighted torches, candles, and dirges for the dead. In Ireland among the Romish peasantry the Irish *wake* is proverbial as a scene of ribaldry, low jesting, and caricature, insulting to decency and tender feeling. In the same night at the same place, while the corpse lay in its sleep of death, there were loud weeping and wailing, then praying, followed by another band who led in fun, frolic, and laughter, as if alternate tragedy and comedy filled up the night. Going to the grave they cried the corpse through and returned to the whisky cup, the dance, or a fight, to drown sorrow or to bury grief.

CHAPTER XVI.

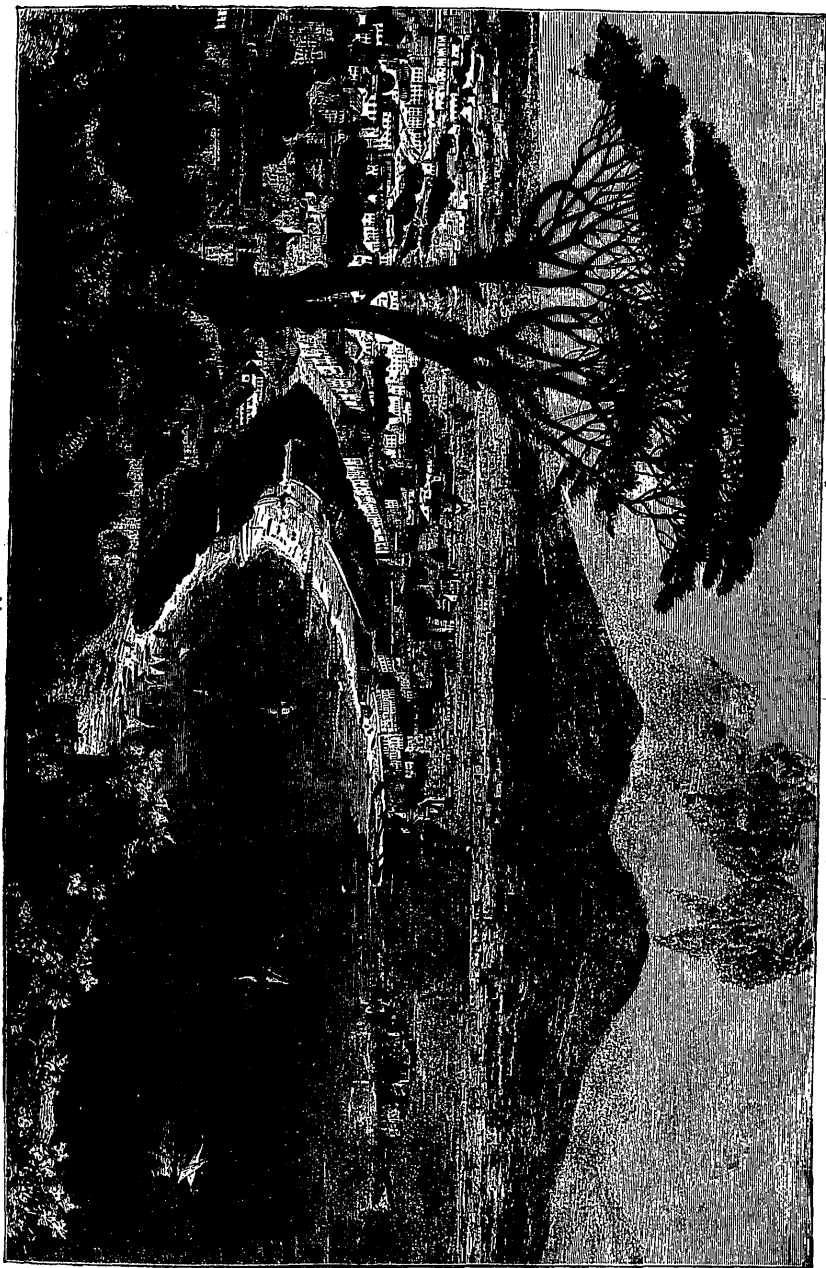
PILGRIMAGES AND SHRINES.

PILGRIMAGES AND SHRINES OF THE MIRACULOUS, THE SUPERSTITIOUS, AND THE DEAD—IRELAND, ITALY, ROME, NAPLES, FRANCE, LA SALETTE, PARAY LE MONIAL—LOURDES, LOUGH DERG, BARTHOLOMEW CAMPBELL.

ALMOST all Catholic countries have their shrines of the miraculous, the superstitious, and the sainted dead. Ireland is full of them. Scarcely a phenomenon in nature or wild, weird-looking grotto, cave, or well that is not the scene of some apparition or the place of some miracle. Around such scenes Rome's lying wonders are enthroned, and the sacred shrines become invested with a superstitious dread to the Romish worshiper. Lofty mountains, wells gushing from their sides, deep ravines, and the ruins of ancient churches, whose ivy-mantled walls shelter the stock-dove cooing for its absent mate, are all held sacred by being invested by some ancient legend coming down the ages. At the age of twelve, we climbed a lofty mountain with a friend, visited St. Patrick's wells, saw the track of the saint's knee in the rock where he knelt in prayer, and the water gushing up in answer to his petitions. Along the rocky ledge we saw groups of Romanists walking on their bare knees, saying prayers as they went, the sharp rocks tracked with their blood after they had passed over.

Years later John C. was the village blacksmith, whose wife lay at the point of death. John was advised to make a pilgrimage to the seven Churches of Clonmacnoise to earn the recovery of his wife by penance. John loved his wife dearly, but he was very fond of music, dancing, and whisky besides. Soon he was at the shrine of the saints, with beads in his hands, and his bare knees on the rocks, saying his

Naples.



prayers as he walked on. Behind him was a house where music, dancing, and whisky were served out to the tired pilgrims who had performed their devotions and wished now to be regaled by something more stimulating. John had not gone far when, from the excessive pain of his bleeding knees, he leaped up to go back and begin again, having forgotten his prayers. He tried it again, again to fail. He felt more like dancing to the music than praying with his beads. Once more he started; when about half-way the pain became excessive, the music exhilarating, and the prayers were again forgotten. He gave up the penance, retired to the house, where he drank and danced alternately, and then returned home to find his wife better, notwithstanding his failure.

ITALY,

However, surpasses Ireland in the number of her shrines, the virtues of her relics, and the crowds of her pilgrims, who come from all lands to worship at these shrines. The Holy House of Loretto is one of the scenes of the numerous pilgrimages Pius IX urged the faithful to visit. Herodotus tells us in his history of some things that traveled through the air from country to country until it at last settled in Delus. This probably was the origin of the Holy House of Loretto.

The *Santissima Casa* is supposed to have been the house where the Virgin was born, and to have been carried by the angels through the air from Nazareth to Loretto, in Italy. She having appeared to an old man to acquaint him of the fact, he awoke from his sleep to find it there standing. The crowds of pilgrims that visit this shrine are so many, the votive offerings so rich, that a large establishment of monks and priests are sustained by the profuse presents and donations.

NAPLES

Is more celebrated in the Roman calendar for its saint, Januarius, than for its beautiful bay and burning mountains.

On the anniversary of the saint's martyrdom, when the priests bring the saint's head and a phial of his blood together in the presence of the people, the saint's blood *liquefies*. During the French wars they invaded Italy, took Naples, but, on the anniversary of the saint's martyrdom, the saint's blood refused to melt on account of the presence of the French. The people who had gathered to witness the miracle were incensed, and were about to rise *en masse* upon the hostile foreigners, when the French commander marched his troops to the square outside the church, placed his cannon opposite the building, with lighted matches in the hands of his artillery, gave the priests *ten* minutes to bring out the *phial* of blood, and that if the saint did not relent of his obstinacy he would blow the church to atoms and lay the city in ruins. Five, six, and seven minutes passed away; no sign; the people waited in suspense. At last the saint relented, the blood liquefied, and the people rent the air with shouts. The church and the saint were spared for future exhibitions, and the priests retired to their homes chagrined that they were compelled for once to work a miracle against their will.

ROME,

However, is the center and the seat of shrines, relics, temples, and tombs of the dead. Here the mind is bewildered with the variety of places and multitudes of relics to be seen. We select a few. Good Friday is the day for the pilgrims to visit and adore the relics presented at the different churches. In St. Peter's a part of the *spear* and of the *true cross* are exhibited for worship. Here is to be seen the handkerchief of St. Veronica, with the image of the Savior upon it, with a variety of other relics preserved here.

In the Pantheon, at the Easter festivals, are shown a bone, a tooth, and a piece of the coat of St. Joseph, the husband of Mary. In the Church of St. John Lateran is part of the table on which our Lord celebrated the last supper. Within the high altar are to be seen the heads of St. Peter and

Paul. In the cloister the table on which the soldiers cast lots for Christ's seamless garment.

In the Church of St. Praxedè the following relics are to be seen: Bones of Zacharias, John the Baptist, St. Luke, and St. Bartholomew, an arm of St. Matthew, a tooth of St. Peter, and a finger of St. Philip, an arm of St. Barnabas, a knee of St. Gregory, a piece of the chemise of the Blessed Virgin, part of the swaddling clothes in which Christ was wrapped in his nativity, part of his seamless coat, girdle, three thorns of the crown, four pieces of his cross, the reed that bore the sponge, one of the stones that killed Stephen, and the *rod of Moses*, with which he divided the sea, smote the rock, and made the serpent, etc.

In the Church of St. Mary Maggiore the cradle of Christ, the swaddling clothes, and some of the hay of the manger are to be seen.

In the Church of Santa Croce Jerusalemme are to be seen, as copied from the public list of the relics on the wall of the Church: Three pieces of the true cross, the *title* which Pilate wrote, one of the *nails*, the transverse *beam* of the penitent thief, a *finger* of St. Thomas, a *tooth* of St. Peter, part of the *hair* and *veil* of the Virgin, a *bottle* of Christ's blood, and a *bottle* of the Virgin's milk. But the list of *relics* to be seen in the various Churches in Rome would weary the reader to read them, and be a great tax on credulity. The above are a mere sample. When these lines were written Rome was thronged with pilgrims from all parts of the world, who went to see the late Pope celebrate his jubilee. It is supposed that as many as five hundred thousand persons thus visited Rome, bringing all kinds of donations, presents, and moneys amounting to several millions in the aggregate. Of this great number of pilgrims it is said *one third* came from France. A correspondent of the *Inter-Ocean*, writing from Rome May 24, 1877, says the city was crowded, and that the Italians were selling pictures in the streets of the Pope and Cardinals sitting under a shower of money-bags, and the President of the French

Republic, in the dress of a monk, about to enter a monastery, after handing the French Republic over to the hands of the priests and monarch.

FRANCE

Leads all other countries in the matter of pilgrimages. Even Rome itself can scarcely compete with this daughter of the Church. It was Rome led her to defeat on the battle-field of Sedan, and opened the way for the triumphant march of the German army over her land. It is Rome that now tries to cover the disgrace, and prepares for another by the infatuation of her false miracles, shrines, and pilgrimages. A sketch or two of these will suffice. The *L'eau benite*, *La Salette*, *Issondun*, *Paray-le-Monial* waters and shrines are the most remarkable. The quotations in the following, describing some of the miracles of *L'eau benite*, are from a Catholic book of devotion:

"The book commences with a monograph of the holy waters (*eaux preuses*). These holy waters, as we all well know, are nothing more than ordinary clean water; nevertheless, the priests claim for them all manner of virtues. Sick people, whom the physician could not in any way cure, or, as they have it, 'to whose life the physicians could not add a single day,' have been completely restored by taking a few drops of the Salette waters. The bulletins of the Lourdes and Salette are filled with marvelous accounts, and *L'Univers* records new ones every week. But these waters are not only valuable on account of their healing properties; they also serve many other purposes; for instance, the students of a Catholic college were made to pass most successful examinations by simply dipping their pens in water of the Lourdes.

"There was a woman dead; the demons had already taken charge of her, and were dragging her into hell; her body was besprinkled with *eau benite*, and she was at once restored to life.

"A soldier was dying, cursing God; no sooner were his lips moistened with *eau benite* than he called for a priest, confessed his sins, and died a most happy death.

"That is not all. 'Some fishermen could not catch any fish; the priest comes to them, and sprinkles a little *eau benite* on the sea, and their nets are at once miraculously filled.

"Should wolf-traps fail to catch many wolves, it is only necessary for the priest to besprinkle them a little with *eau benite* in order to effect a speedy capture.

"Let no one believe that the above are the eccentricities of only one man. A letter from the Pope to Monseigneur Gaumes attests the virtues of *l'eau bénite* 'for driving away unclean spirits and for rendering vain all wickedness and deceit of Satanical perfidy, for removing all that can disturb the safety and repose of man, for purifying the soul from light faults (*fautes légères*), and for procuring physical as well as spiritual health.'

"There is still another water, circulated by the Jesuits. This is called the water of St. Ignatius, and differs from all others in that a medal bearing Loyola's effigy, or some of his relics, has been dipped into it. Wonderful effects are also attributed to it. Many people declare that they use no other medicine than the water of St. Ignatius."

The Canada *Christian Guardian* thus describes the "Sacred Heart and Paray-le-Monial pilgrimages and their origin:

"As much is now said in Romish circles about 'the Sacred Heart,' we give the following brief statement, translated by an exchange, from an article in the *Deutscher Merkur*, by Dr. Huber, giving a statement of the origin of this form of devotion. 'There was a nun named Mariar Alacoque (born in 1647), at a cloister in Paray le Monial, in Charleroi, a sickly woman, who professed to believe that she was visited by the Lord in person, and that he laid his head on her breast, and opened to her the secrets of his sacred heart, and taking hers placed it in his own. Through a wound in his side, she saw his heart glowing like a furnace, and her own like an atom within it. Then he took it, all flaming as it was, replaced it in her side, and made her the possessor of his heart for time and eternity, and authorized her to dispense the treasure of his grace to such as could receive. She declared also that the saints and angels, the Virgin, and the three Persons of the Trinity, had appeared to her, and commissioned her to establish the worship of his heart, and to instruct her father confessor, La Colombiere.'"

The *Christian Union*, of 1873, thus describes Paray le Monial and its pilgrimages:

"On the second morning of September, in this present intelligent year of Grace, there fared forth from London six hundred English pilgrims bound for the shrine of the holy Saint Margaret Mary Alacoque at Paray-le-Monial. All Summer the pleasant ways of France have been thronged with like migrations. A million and a half of devotees, it is said, have paid their vows of pilgrimage at one and another miraculous altar. But devotion to the Sacred Heart of Jesus, whose worship was instituted by the beatified nun of Paray, fires the great multitude to seek the scene of her visitation.

"On a single June day thirty thousand wayfaring penitents repaired to her cloister. Every parish of the capital was represented by a delegation bearing aloft its distinctive standard. From Alsace-Lorraine on the one side to the high-perched hamlets of Oude on the other, the remotest regions of France sent their pious contingent. One hundred and fifty consecrated banners kindled the fervor of the faithful with devout legends. Wrought in gold and veiled in mournful crape appeared these and like inscriptions: 'Sacred Heart of Jesus, save us! Save France! Restore to us our country.' 'Sacred Heart, Restore France. Save our country!' 'Sacred Heart, pardon and save!' Mass began at midnight, at more than twenty altars, and throughout the brief Summer night and the long Summer day masses and the sacrament filled the hours. A week later fifty members of the National Assembly, representing one hundred and fifty more, took the communion at the altar of the holy Saint Margaret Mary, and consecrated stricken and sinful France to the worship and the protection of the Sacred Heart.

"It must be owned that these pilgrimages have the modern and prosaic air inseparable from their time. For the mediæval hair-cloth gown and hempen girdle are worn the servicable business suit and fashionable walking-dress. For narrow scrip and oaken staff appear plump porte-monnaies and silk umbrellas. In place of foot-sore limping on penitential peas, these pilgrims accept that pleasant satisfaction for sin which inheres in swift-rolling railway cars and comfortable steamers.

"The Paray pilgrimage, therefore, is one symptom and illustration of the mighty and perhaps final effort which the party of reaction, of the old order of things, of divine-right monarchy as against democracy, and of kings as having powers and interests apart from those of the people, of the Papacy as against 'free Churches in free States,' of the typical Latin as opposed to the typical Anglo-Saxon political institutions, is determined to make without delay. What is the task which they have set before themselves? No one is so credulous as to believe that they hope to revolutionize Europe in a reactionary sense at one signal, or in a moment. Paray pilgrimages and fervent exhortations of new Peters the Hermit are the fuses to light the train; and the train is set to first blow up the outer walls of the later civilization."

THE MIRACLE AND THE GROTTO OF LOURDES.

The dogma of the Immaculate Conception produced no enthusiasm in the Church of Rome. Many of its members did not believe it. It was necessary to rouse the latent piety of the Church by some new miracle. That of Lourdes was tried. It succeeded so well in 1858 that it, with Paray

le Monial, became pilgrim scenes in 1873-76 to fire the French heart over the dogma of infallibility. Mr. Charles Fairbanks, in *Scribner's Monthly*, of November, 1874, gives an interesting description of the place in a visit to Lourdes:

"It was toward the end of April of the present year that I found myself at the shrine of Our Lady of Lourdes. I had come, not as a pilgrim, but as a wayfaring man, a chance traveler through the border land of France and Spain, bent on idle exploration. It was during the dull season; no pilgrims were to be seen, but the air was rife with rumors of mighty hordes that were coming from far and near, from the North and the East and the West, even from beyond the seas, when the Summer campaign should be open.

"The little city of Lourdes lies nestling at the foot of the Pyrenees, at the opening of several valleys, between the last undulations of the plains on the north, and the foot-hills of the great mountain range on the south. There is little of interest in the town itself, the streets and houses of which are irregularly grouped around the base of an enormous rock, and upon the top of this perched, like an eagle's nest, a strong fort or château of the olden time. At the foot of the rock, opposite the city, the river, called the Gave, runs tumultuously by, and hastens west past the city of Pau, and further on to the great Ocean.

"The château of Lourdes, almost impregnable before the invention of artillery, was long considered the key to this pass of the Pyrenees."



BERNADETTE.



THE CHURCH OF OUR LADY OF LOURDES.

On the 11th of February, 1858, a young girl of fourteen years, *Bernadette Soubirous*, while gathering sticks with two other girl companions, saw a vision of the Virgin Mary, whom she described as a woman of resplendent glory; the figure was of medium height, and young, of about the age

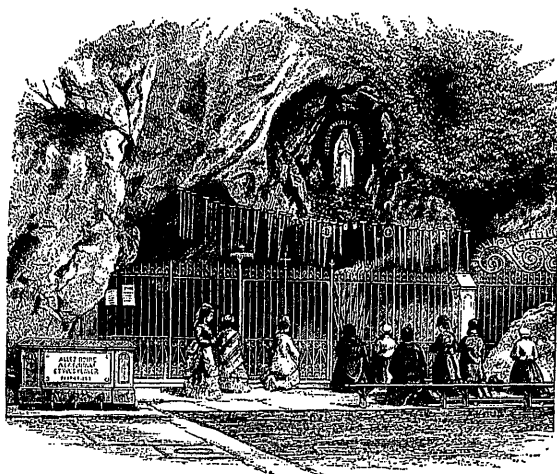
of twenty years. The face was of infinite beauty, the eyes blue and of tender softness. Bernadette tried to make the sign of the cross, but failed through fear. The apparition



THE VISION OF LOURDES

made it for her. Her two companions saw not the vision, only the reflected light on the face of Bernadette. The vision disappeared without speaking. On the following Sunday she saw it again. Eighteen times in all. The apparition at last revealed herself as the *Immaculate Virgin*, pointed to a place in the grotto where was a fountain. The girl not seeing any, scraped the earth with her hand, and forthwith flowed the stream. She told her

to tell the priest to build there a church, and call all people there to worship her. The church was built on the evening



THE GROTTO OF LOURDES.

of the anniversary of the Annunciation. She again saw the apparition, which said: "*I am the Immaculate Conception.*"

The bishop assembled the clergy, examined the evidence of the miracle, pronounced it genuine, wrote to the Pope, who confirmed the bishop's judgment. The place was proclaimed as a holy shrine. The fountain sent forth the healing waters; multitudes were cured; thousands thronged the shrine to worship; Bernadette Soubirous retired to a convent. The waters of Lourdes, sealed in bottles, were sold throughout Catholic Europe. Several of the phials reached America, and were offered for sale in New York, Indiana, and Illinois. The *Catholic Tablet*, of New York, November 9th, has the following:

"The Rev. Father Lewis, of Clifton, Staten Island, N. Y., received last week a large supply of the miraculous water from the grotto of Lourdes. Any one writing to him and inclosing an offering, will receive by express a flask of the precious water. The offerings will be employed toward defraying the expenses of freight from Europe, custom-house, bottles, labels, packing, etc. Whatever is over and above will be given to the sanctuary of Lourdes, or to some other charity. In using the water it is customary that the parties seeking to be benefited should make a Novena in honor of Our Lady of the Immaculate Conception, and during the Novena receive the Holy Sacraments if possible. Father Lewis begs us to state that, farther than this, he has no time to answer the very many letters he has received on the subject, but would advise all who can do so to read the beautiful book, 'Our Lady of Lourdes,' by H. Lasserre."

It would appear that the great object of these forged miracles have, in part, been answered. The French Catholic heart has been fired, the enthusiasm roused. Three objects have been kept in view—the overthrow of the Republics in France and Spain, the restoration of the empire or monarchy, and Rome and the temporal estates to the Pope. Spain has been gained. The priests are moving all France. The late Pope appealed to Catholic Europe to reinstate him on the lost throne. To accomplish this will bring on the next conflict. Yet it is possible that, amid all this pilgrimage excitement, some souls may have found the Savior as the following, at another shrine of pilgrimage devotion:

BARTHOLOMEW CAMPBELL

Was a native of the County of Tyrone, Ireland, a wealthy farmer. He was an earnest Catholic, found the burden of sin intolerable, confessed to the priest and obtained absolution, but found himself no better; went again, with no better results. Did penance, but found no relief to his soul. The priest advised him to go on a pilgrimage to Lough Derg, in the County Donegal. He went, he fasted, wept, prayed, tracked the bare rocks with his bleeding knees. As he was a large man and heavy, the knees bled more freely. At last, in an agony of pain, like Luther on the stairs of Santa Scala, he cried, Lord, have mercy on me, for Christ's sake. He leaped up with a new life and light in his heart. His load was gone, his soul was free. He exclaimed, "I have found the *cure* and the *jewel*," meaning the pardon of sin and the love of God in his heart. In a transport of joy he returned home, telling of what the Lord had done for his soul. He persuaded his wife to go on a pilgrimage to the same place, but she did not find what he found, because she did not feel penitent. A few years later, while hearing a Methodist minister preach, he was astonished to find the preacher describe the same religion he felt. Mrs. Campbell now obtained salvation. Both joined the Methodist Church. He became a local preacher, traveled extensively throughout the connection. Many were brought to Christ through his instrumentality. The writer has seen many who were blessed through his labors in different parts of Ireland. Even now the Lord may be preparing hundreds of young men in the bosom of the Church of Rome who may be the instrument of her conversion.





Emperor Julian presiding at a Christian Debate.

PART THIRD.

ROME THE FOE OF FREEDOM AND RELIGION.

CHAPTER I.

THE TRANSITION FROM ROME PAGAN TO PAPAL.

THE CONTRAST, THE TRANSITION, AND COMPARISON—DR. DOWLING—MOSHEIM—DR. DRAPER—HARPER'S MONTHLY—BISHOP NEWTON.

IN his preface and appendix to Dr. Middleton's "Letter from Rome," Dr. Dowling has strikingly presented these aspects of Romanism as contrasted with apostolic Christianity, and compared with ancient and modern paganism:

"When the great apostle of the Gentiles preached the Gospel and planted Christian Churches in Rome, in Corinth, or in Ephesus, nothing could exhibit a more complete and striking contrast than that between the pure and spiritual worship which he established, and the pompous heathen ceremonies in the same cities.

"To deepen our impression of this contrast, let us in imagination, forgetful of the lapse of eighteen centuries, transport ourselves back to the days of the Cæsars, and, in the city of Rome, enter yon heathen temple, which lifts its stately dome to the clouds, high above all the surrounding edifices. Dedicated to all the gods, and therefore called the *Pantheon*, it stands pre-eminent among the four hundred heathen temples of the proud capital of the ancient world.

"As we enter, the first objects which meet our eyes are the statues of Jupiter, Neptune, Pluto, and Apollo, of Juno, Diana, and Minerva and Venus, and a multitude of other images of heathen deities, demigods, and heroes. It is the hour of worship on some grand national occasion. The *Pontifex Maximus*, or chief priest, dressed in his flowing robe of ceremony, called the *toga*, with the *galerus*, or cap made of the skin of a sacrificed victim, on his head, marches in stately procession over the marble pavement, attended by the college of *pontifices*, the *augurs*, and *haruspices* in their priestly vestments. Some of them with lighted wax candles in their hands, others with their *aspergilla*, or sprinkling brushes, scattering holy water as they go. While the air is filled with

the odor of the incense arising from the smoking censers, borne by the white-robed youths attending upon the priests, who proceed, amid the admiring gaze of the multitude, to extend their victims upon the altars and offer them in sacrifice to the consecrated images of Jupiter, Juno, and Minerva.

"By the side of this heathen temple, and almost under the shadow of its walls, is an humble dwelling. As we enter, we behold a group of attentive Christian worshipers. They are hanging upon the lips of one whose countenance betokens his descent, as a son of Abraham, while he preaches to them Jesus and the resurrection; and then, together, they unite in solemn prayer and praise to Father, Son, and Spirit. And who is this faithful herald of the cross who thus dares, under the very shadow of the idol temples of Rome, to preach the Gospel of the Crucified One, and to declare, I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth? It is the great apostle of the Gentiles.

"In contemplating these entirely opposite characters and modes of worship, we are irresistibly led to the conclusion that primitive Christianity and paganism had no element in common, that fire and water might as readily have been brought to amalgamate with each other, and the antipodes as easily united, and the supposition that such a resemblance should at any time exist between the two systems of worship that the one might be mistaken for the other, appears like the very acme of absurdity and extravagance. Yet it is a fact too well established to admit of doubt or denial that, for twelve centuries or upwards, a system of religious worship has existed, supported by a vast and powerful hierarchy, having its headquarters in the city of Rome, called by the name of Christianity, but possessing the closest possible resemblance to paganism; in the rank and orders of its priesthood, from the Pontifex Maximus or Pope downward through every gradation, in its pompous and imposing ceremonies of worship, as well as in the images whom it reverences or adores, almost identically the same. This resemblance is so striking, as well as so extensive, as to force upon us the conviction that the elder is the parent of the younger, and that not the spiritual religion of the despised Nazarene, that Gospel which Paul preached, but Romish paganism such as it was in the days of Cicero or of Virgil, is the source from which is derived, and the model upon which is framed, the whole fabric of Romish Papal worship."

THE TRANSITION.

With these incontestable facts before us, it becomes an interesting subject of inquiry, How was this transformation effected? Was the change from the simplicity and spiritual-

ity of primitive Christian worship to the pomp and ceremony of paganism sudden or gradual? And after the transformation was complete, was the Church of Rome to be regarded as a true Church of Christ, or as a fulfillment of the predicted apostasy? (2 Thess. xi, 1-10.)

The practice of accommodating the forms of Christian worship to the prejudices of heathen nations was introduced in various places long before the establishment of the Papal supremacy in 606.

"Gregory Thaumaturgus, Bishop of New Cesarea, when he perceived that the ignorant multitude persisted in their idolatry on account of the pleasures and sensual gratifications which they enjoyed at the pagan festivals, he granted them a permission to indulge themselves in the like pleasures, in celebrating the memory of the holy martyrs, hoping that in process of time they would return of their own accord to a more virtuous and regular course of life."

"These fervent heralds," said Mosheim, "of the Gospel, whose zeal outran their candor and ingenuity, imagined that the nations would receive Christianity with more facility when they saw the rites and ceremonies to which they were accustomed adopted in the Church, and the same worship paid to Christ and his martyrs which they had formerly offered to their idol deities. Hence it happened in these times that the religion of the Greeks and Romans differed very little in its external appearance from that of the Christians. They had both a most pompous and splendid ritual. Gorgeous robes, miters, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry were equally to be seen in the heathen temples and the Christian Churches."

UNDER DIOCLETIAN.

The last of the great pagan persecutions swept over the Church; thousands had suffered martyrdom, but Christianity was not conquered. Even the emperor's wife and daughter were charged with the new superstition. Diocletian called

to his aid in the government of the empire Maximinus, to prevent, it is said, other rivals. After a brief united reign both resigned the empire on the 1st of May, 304, and appointed their successors, Constantius Chlorus and Galerius, who were also chosen by the senate and the army. Constantius died in Britain, appointing his son Constantine as his successor. Galerius died of disease, and Constantine set out for Rome to ascend the throne, when he was met and opposed by Maxentius, a rival claimant to the empire. The two armies met outside the city. Constantine's mother, Helena, was a Christian. Many of his soldiers were of the same persuasion. He inclined that way himself. He had but ninety thousand men to meet one hundred and seventy thousand under Maxentius. But his soldiers were brave. He felt the need of divine direction. He prayed to heaven for assistance. When on the evening before the battle, it is said he saw a luminous cross in the heavens with this inscription, *In Hoc Signo Vinces*. "By this thou shalt conquer." Next day Maxentius was defeated and drowned in his flight in crossing the Tiber. Constantine entered the city and ascended the throne, and at once raised Christianity to power in the palace, the government, and the army. While he avowed himself a Christian in belief, he was not baptized into the faith until a short time before his death. The first General Council of the Church, since the days of the apostles, met under his auspices at Nice. The transition of pagan Rome to Papal is well told by Dr. Draper in his *Conflict of Religion and Science*: "Two causes led to the amalgamation of Christianity with paganism. 1. The political necessities of the new dynasty. 2. The policy adopted by the new religion to insure its spread. 1. Though the Christian party had proved itself sufficiently strong to give a master to the empire, it was never sufficiently strong to destroy its antagonist—paganism. The issue of the struggle between them was an amalgamation of the principles of both. In accomplishing this amalgamation, Helena, the empress mother, aided by the court ladies, led the way. A



Conversion of Constantine.



true relic worship set in. The superstition of the old Greek times reappeared. The times when, with the tools, the old Trojan horse was made, might still be seen at Metapontum, the scepter of Pelops at Cheroneia, the spear of Achilles at Phaselis, the sword of Memnon at Nicomedia, when the Tageates could show the hide of the Calydonian boar, and very many cities boasted their possession of the true palladium of Troy, when there were statues of Minerva that could brandish spears, paintings that could blush, images that could sweat, and endless shrines and sanctuaries at which miraculous cures could be performed. A year passed on, the faith described by Tertullian was transmuted into one more fashionable and more debased. It was incorporated with the old Greek mythology. Olympus was restored, but the divinities passed under other names. The more powerful provinces insisted on the adoption of their time-honored conceptions."

Not only was the adoration of Isis under a new name restored, but even her image, standing on the crescent moon, reappeared. The well-known effigy of that goddess, with the infant Horus in her arms, has descended to our days in the beautiful artistic creations of the Madonna and child. Let us pause here a moment and see in anticipation to what a depth of intellectual degradation this policy of paganization eventually led. Heathen rites were adopted, a pompous and splendid ritual, gorgeous robes, miters, tiaras, wax tapers, processional services, lustrations, gold and silver vases were introduced. The Roman Litius, the chief ensign of the augurs, became the crozier. Churches were built over the tombs of martyrs. Festivals and commemorations of martyrs multiplied with the numberless fictitious discoveries of their remains. Fasting became the grand means of repelling the devil and appeasing God; celibacy, the greatest of virtues. Pilgrimages were made to Palestine and the tombs of the martyrs. Quantities of dust were brought from the holy land, and sold at enormous prices as antidotes against devils.

“The virtues of consecrated water were upheld. Images and relics were introduced into the churches and worshiped after the fashion of the heathen gods. It was given out that prodigies and miracles were to be seen in certain places as in heathen times. The happy souls of departed Christians were invoked; it was believed they were wandering about the world or haunting their graves. There was a multiplication of temples, altars, and penitential garments. The festival of the purification of the Virgin was invented to remove the uneasiness of heathen converts on account of the loss of their Lupercalia or feasts of Pan. The worship of images, of fragments of the cross, or bones, nails, and other relics, a true fetich worship, was cultivated. From Palestine were brought what were affirmed to be skeletons of St. Mark and St. James and other ancient worthies. The apotheosis of the old Roman times was replaced by canonization, tutelary saints succeeded to local mythological divinities.”

In the transition from Rome pagan to Papal there were some things that helped as well as hindered. Julian the apostate, brought up a Christian, was in heart a pagan. As soon as he ascended the throne he sought means to divide the bishops and confuse their doctrines. While he presided at their councils enjoying their disputes he thus endeavored to weaken their influence and restore the empire to paganism. Death cut short his purpose, but in what he failed these bishops and their successors brought round in another way, by incorporating the pagan ritual with the Christian worship.

Constantine, the first Christian emperor, moved his seat of empire to Constantinople, and Rome, the mistress of the world, fell before the invasions of Goth and Vandal, but from her ruins rose to a new mission of conquest over the world, and to a new base of power for twelve centuries longer. The dragon gave his seat to the beast, and the beast to the false prophet, and the false prophet to the *image* of the beast, who became the Pontifex Maximus, or priest king.

"The Roman empire lost not its sway, but only changed its scepter. The emperor gave place to the Pope. The supreme authority was transferred from the palace of the Cæsars to the Vatican. The legions of vanquished soldiers gave way to hordes of invincible monks, the tyranny of a Nero and a Caligula to that of the Inquisition and the Jesuit fathers. And again for centuries Rome ruled the world, which seemed by the irruptions of the northern barbarians to have broken the yoke, which was really only changed, not lightened. Thus Rome has a double history. There is a classic and there is an ecclesiastical Rome, a pagan and a Christian Rome, a Rome of the Cæsars and a Rome of the Popes. And as it has a double history, so there is a double city, a city of antique ruins and a city of ecclesiastical relics, a city of viaducts and arches and palaces and heathen temples, and a city of churches and saints and sacred art, a city of ruined theaters and circuses, and a city of Papal pageantry, a city whose heart is the ancient Roman forum, and a city whose center is the comparatively modern St. Peter's and the Vatican." *

Having gained the city and the throne, her next conquests were over the pagan priests and worshipers. To win these she adopted the pagan *ritual*, and put on pagan robes, and scarcely left a vestige behind of the idolatrous ceremonial that she did not incorporate with the new system. The pagan leaven leavened the whole lump. Baptism, with oil and salt and holy water, became a pagan rite. The eucharistic supper was changed into an act of the grossest idolatry, respect for sacred things and places became a *fetich* of adoration. Pagan ascetics became Roman monks, and vestal virgins nuns. The augurs became priests, and the Pontifex Maximus the Roman pontiff. The temples and basilicas were transformed into Christian Churches. The pantheon, the temple of all gods, was dedicated to the Virgin and all saints. The demon worship of the pagan ritual became the most marked

* *Harper's Monthly.*

feature of the Roman rite. The worship continued the same, while the names of idols were altered a little. The Blessed Virgin became the queen of heaven, and received more prayers than Christ and a higher worship than Minerva or Diana among Romans or Greeks. In fact, the Egyptian worship of Osiris, Horus, Isis, was transferred to the Roman queen of heaven. The followers of Buddha, whether in India, China, or Japan, could see their own beads borrowed and their own tonsured priests imitated by the Roman priests. And the worshipers of the Llama of Thibet could be accommodated by the worship of the bishop of Rome, who sitteth in the temple of God, showing himself as God. The pagan ritual of the worship of deified heroes and departed spirits have changed into the invocation and worship of saints. The pagan Saturnalia have been changed into the Papal carnival. The feast-days of old Rome were all changed into the festivals of new Rome. Instead of converting the pagan empire to Christianity, this ancient Christian Church became paganized itself.

THE COMPARISON.

Says Bishop Newton, "The deified men of the Christians are substituted for the deified men of the heathen. The burning of incense or perfumes on several altars at one and the same time; the sprinkling of holy water at going into and coming out of places of worship; the lighting up of a great number of lamps and wax candles in broad daylight before altars and statues of these deities; the hanging up of votive offerings and rich presents as attestations of so many miraculous cures and deliverances from diseases and dangers; the canonization of deceased worthies; the assigning of distinct provinces to departed heroes and saints; the worshipping and adoring of the dead in their sepulchers, shrines, and relics; the consecration and bowing down to images; the attributing miraculous powers and virtues to idols; the setting up of little oratories, altars, and statues in the streets and highways and on the tops of mountains; the

carrying of images and relics in pompous processions, with numerous lights and with music and singing; flagellations at solemn seasons, under the notion of penance; a great variety of religious orders and fraternities of priests or the tonsure, as it is called, on the crown of their heads; the imposing of celibacy and vows of chastity on the religious of both sexes. All these and many more rites and ceremonies are equally parts of pagan and Popish superstition. Nay, the very same temples, the very same images which were once consecrated to Jupiter and other demons are now consecrated to the Virgin Mary and the other saints. The very same rites and inscriptions are ascribed to both. The very same prodigies and miracles are related of these as of those. In short, almost the whole of paganism is converted and applied to Popery. The one is manifestly formed upon the same plan and principle as the other, so that there is not only a conformity, but even a uniformity, in the worship of ancient and modern, of heathen and Christian Rome."

CHAPTER II.

ROME'S SUPREMACY BASED ON PETER'S PRIMACY.

THE GREAT DEBATE IN ROME ON PETER'S PRIMACY—SCIARELLI, RIBETTI, GAVAZZI, FABIANI, CIPOLLA, GUIDI—REVIEW OF THE SUBJECT—ITS RESULTS.

PETER'S PRIMACY.

THE claims of Rome's supremacy rests on Peter's primacy over the twelve apostles, as founded in Matthew xvi, 16-19, and John xxi, 16. In the former passage the rock in Peter's confession is Christ, and the keys there mentioned are likewise given to the twelve in Matthew xviii, 18. The commission to Peter to feed the sheep and lambs was also given to the twelve in the apostolic commission. In the acts of the apostles and the apostolic letters they all claimed the same right. They were all apostles, ambassadors, builders, having the same authority, titles, and prerogatives. See Elliott's "Delineation."

In Matthew xxiii, 8, and Luke xxii, 24, we see the supremacy cropping out in the strife which followed the question "*which of them should be the greatest.*" Christ told them that the least should be the greatest, "that they should not exercise lordship or dominion over each other as the kings of the Gentiles did." In Galatians ii, 11-16, Paul "withstood Peter to the face because he was to be blamed." So that Peter was neither the judge of controversies nor the source of the power. Peter does not even claim this *primacy* either in his reported speeches or apostolic letters. 1 Peter v, 1.

PETER'S PRIMACY IN ROME.

The strongest argument Rome relies on for her supremacy proves, on examination, the weakest of all. It is



Massacre of St. Bartholomew.



that Peter founded the Church in Rome, and was its first bishop for twenty-five years, residing in it from A. D. 42 to A. D. 66, in which last year he and Paul suffered martyrdom together. This supposed fact runs through all her teaching, forms the warp and woof of nearly all her claims. So strongly intrenched did the Church feel in this fact that the Pope was prevailed on to allow a discussion upon this subject, under his authority, in Rome, on the evenings of February 9, 10, 1872. On the side of Rome were the distinguished Canon Fabiani and the two priests Cipolla and Guidi; on the side of Protestantism were Sciarelli, a Methodist missionary, once a Franciscan monk; Ribetti, pastor of the Waldensian Church in Italy; and Gavazzi, the distinguished orator and pastor of the Italian Free Church.

The debate took place in the hall of the *Pontificia Accademia Tiberina*. The meeting was presided over by four presidents. On the side of Romanism were the Prince Chigi of Campagnano, and De Dominicis Tosti, the Advocate Commendatore; for the Protestants were Rev. Henry J. Piggott, the superintendent of the Wesleyan missions in Italy, and Dr. Herman Phillip. Two sets of reporters were employed; for the Church of Rome those of the Ecumenical Council, for the Protestants those of the Italian Parliament. The hall was crowded, hundreds going away who could not get in. And, although the debate was very exciting, touching the vital points of Romish supremacy, yet nothing but the greatest courtesy prevailed all through the discussion. The Italian press published the discussion. An authentic report of the discussion by the debaters was published in Italian and translated by Rev. William Arthur, A. M., into English.* It is the completest brochure ever published on the question of "St. Peter in Rome."

Sciarelli advanced to the argument by showing from the Acts of the Apostles, the apostolic letters, and the fathers of the age nearest the apostles, that St. Peter never was in

* Published at the Wesleyan Conference Office, London.

Rome. Taking his starting point where Romanists claim Peter went to Rome A. D. 42, he proves from Catholic chronologists that it was in the year A. D. 39 Paul was converted, and from Galatians i, 15-18, three years later, he went up to Jerusalem to see Peter, which would make it A. D. 42; hence he could not be in Rome that year. From Acts ix, x, xi, Sciarelli showed that Peter was at Lydda, Joppa, Cæsarea, and Jerusalem, and could not be in Rome during the narrative there recorded. History teaches that in the year 45 Herod Agrippa died, after he had slain James by the sword and imprisoned Peter; hence Peter could not be in prison at Jerusalem the same time that he was bishop of Rome—*three* years gone from Peter's primacy in Rome.

In the year 56 the great council at Jerusalem was held, at which Paul and Barnabas attended, giving an account of their mission among the Gentiles. It is evident Peter was still at Jerusalem. Had he been in Rome he would have one of the best opportunities to declare what the Lord had done in Rome also; but he is silent on that subject. This cuts short Peter's Pontificate in Rome *fifteen* years. The next year Paul and Peter met at Antioch, and the year following Paul wrote his epistle, to the Romans, A. D. 58 and 59. It is evident Peter was not in Rome then, or Paul would have sent his greetings to him with the rest—nay, he never had been in Rome, or else Paul would not have wished to have been personally present to impart an apostolic gift if Peter had been there before him. This reduces the supposed Pontificate seventeen years, leaving only eight to be accounted for. In A. D. 61, Paul arrived in Rome, and finds no sign of Peter there, or that he ever had been there, from the fact that the Jewish and Christian brethren with whom he converses make no mention of Peter or his Pontificate there at all. See Acts xxviii, 14-22. The next *two* years from A. D. 61 to 63 Paul spent in Rome, and from thence wrote his epistle to Philemon, in which he sends the greetings of Epaphras, Mark, Aristarchus, Demas, and Justus, and adds, *these only* are my helpers in the kingdom

of God. Where was Peter then? Surely, not in Rome. In the year A. D. 66, the year Rome fixes for the martyrdom of Paul and Peter in Rome, Paul wrote his last letter to Timothy a short time before his martyrdom, in which he says: "Demas had forsaken him, Crescens went to Galatia, Titus to Dalmatia; *only* Luke is with me." Where was Peter then? Surely, not in Rome. Thus from A. D. 42 to 66 Sciarelli proved Peter was not in Rome at all, yet this was the period Romanists claimed that he was there. From this argument Sciarelli advanced others showing that Paul's mission was to Rome and the Gentiles, while Peter's mission was to the circumcision and the East. From St. Peter's epistles he proved that Peter had his home in the latter years of his life in the center of the Jewish dispersion throughout Pontus, Cappadocia, Asia, and Bithynia, writing his epistles from Babylon in the East.

From the testimony of the apostles Sciarelli proceeded to the Fathers, taking Clement as the first, who wrote about A. D. 70, for Jerusalem was still standing. While Clement alludes to the death of Peter and Paul, he says nothing about Peter's pontificate and death in Rome. The same is true of Ignatius, who suffered martyrdom in Rome about the year A. D. 107. While he refers to the death of the above apostles he says nothing about Peter's pontificate, but dwells on Paul's entrance and labors, and wished to tread in the steps of that apostle as he entered Rome. Papias, the Millennarian visionary, was the first to mention the visit of Peter to Rome, but he gives no evidence, cites no proofs; his works are lost, but were read by Eusebius, who says he was a man of very little understanding. But the way in which Eusebius writes in the fourth century shows it was not even then generally believed that Peter was in Rome. He views it, even then, as a floating tradition not proved from Scripture or history.

Fabiani replied to Sciarelli by attempting to confuse the *chronology* that even his own Church had received, by stating that Peter's apostolic mission was *general*, as was that of

all the apostles. That Rome was the great gathering-place of the fathers and the martyrs, and the center of dispute with the heretics, that tradition gave what the Scriptures failed to give, and it was handed down the ages as a fact. He set forth that the Babylon from which Peter wrote his epistles was Rome. He would even risk the prophetic term Babylon the Great as applied to Rome.

Ribetti, the Waldensian pastor, following, said that instead of Fabiani bringing facts to prove his point, he simply introduced *insinuations* and traditions. He hurled back the argument on Rome being called Babylon by his opponent, with its terrible consequences, and concluded by saying that the religion of Christ is not local, but universal; that it had no capital or center here on earth as the Mosaic law and Jerusalem, but that it was like its founder, infinite, spiritual, and universal.

On the side of Rome, Cipolla followed Ribetti, strengthening the arguments of Fabiani, and refuting those of Ribetti. His voice could scarcely be heard, but his argument was given to the reporters. He pointed out the difference between *allusion* and *insinuation*, remarked on the nature and the number of the testimonies adduced. He defended Clement, Irenæus, and Papias, and thought there was abundant time for the Apostle Peter to visit and form the pontificate in Rome, considering the time, distance, and modes of travel.

Gavazzi followed Cipolla in his own burning eloquence, dashing into the Roman arguments with great force, showing that the Acts of the apostles were the true official and authentic *record* of the *life*, *labors*, and teachings of the apostles. That if Peter had lived, labored, and founded a pontificate in Rome, St. Luke, the historian, would have surely said so, for he described Peter's labors at Jerusalem, Joppa, Antioch, and Cæsarea, but not one word about his labors in Rome, although he mentions Paul's there. If Peter was in Rome, Luke would have said so in justice to Peter, to the Church, and to the apostle. He did not say

it, therefore he was not at Rome. Gavazzi next advanced a proof text from Matthew xxiii, 34, "And some of you they shall kill and crucify," to show that this was spoken to the apostles, and especially of Peter, who was crucified by the Jews, not by the Gentiles—in Babylon, not in Rome. That he was crucified with his head down, which was a Parthian not a Roman custom; James was killed by the sword of Herod and the Jews; tradition says Andrew was crucified; so that Peter and Andrew were the only two of the twelve apostles who were crucified. From Romans xv, 20, he showed that Paul "preached the Gospel, not where Christ was named, lest he should build upon another man's foundation;" consequently Peter was not in Rome, Paul preached and had the jurisdiction there. The same was true of Paul's mission to the Gentiles and the West, and of Peter's to the circumcision and the East, and that this was of *divine* arrangement; Galatians ii, 7, "the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter." When "Paul and Silas would have gone to Asia and Bithynia, the Spirit suffered them not," for that was Peter's jurisdiction. (Acts xvi, 6, 7.) As to Rome being Babylon, John called the Romish Church Babylon the Great in figure and symbol, but Peter wrote from Babylon the real and the literal. So that when he said, the Church that is at Babylon elected together with you saluteth you, he meant just as Paul did when he wrote the Church that is at Corinth, at Philippi, at Ephesus, etc. The second epistle of Peter was written to the *same* people, and from the *same* place, in which he states the Lord had showed him he must shortly put off his tabernacle; consequently Peter suffered martyrdom in Babylon a short time after he wrote his last epistle. As to Clement and Ignatius, among the fathers, they do not say that Peter ever was in Rome at all, and there was no reliability in the fragmentary statement of Papias.

Guidi replied to Gavazzi, and reviewed the whole, endeavoring to sustain the arguments of his colleagues Fabiani

and Cipolla, adding that St. Peter's coming to Rome was a *fact, great, solemn, and universal*, although Luke, who wrote the Acts of the apostles, had not said so, and Paul, who preached there, had not mentioned it. He went on to say, "*the life of this Church was tied to this one condition, that St. Peter had come to Rome.*" He concluded by summing up the testimony of the Fathers of the fifth and sixth centuries, and the silence of heretics and scismatics in the early ages, to which statement it might be answered that, in the times of those heretics, the theory was of so little account as not to be worth noticing; much less his *pontificate*, which these debaters on the Romish side scarcely mention at all. As to the fact being *great, solemn, universal, and vital*, surely Luke would have said so, as he wrote in his Gospel and Acts "*of the things most surely believed among them, having had a perfect understanding of all things from the very first.*" (Luke i, 1-3.)

THE NATURE AND EXTENT OF THIS SUPREMACY

Has been referred to in chapters on the "Antichrist and Man of Sin," so that it need not be more fully elucidated here. The *supremacy* arose, gradually growing with the growth of the Church. First, the bishop of Rome became a president over the priesthood and ministry of the city Churches, who ultimately became the cardinals. Secondly, his authority extending over Italy, he became a metropolitan, and ultimately over the empire, when the emperor left and moved to Constantinople. As the Western Empire was breaking up by the invasion of the Northern barbarians, soon the conquerors, fascinated by the pomp and splendor of the Church's ritual, bowed at her feet, and the chieftains were Goth or Gaul, Vandal or Teuton, led their followers to the bishop of Rome as new-made converts to worship at his shrines. Pepin and Charlemagne followed, wresting whole provinces from their rightful owners, and bestowed them as sovereignties upon the Pope. The Senate of Rome, the exarchate of Ravenna, and the kingdom of

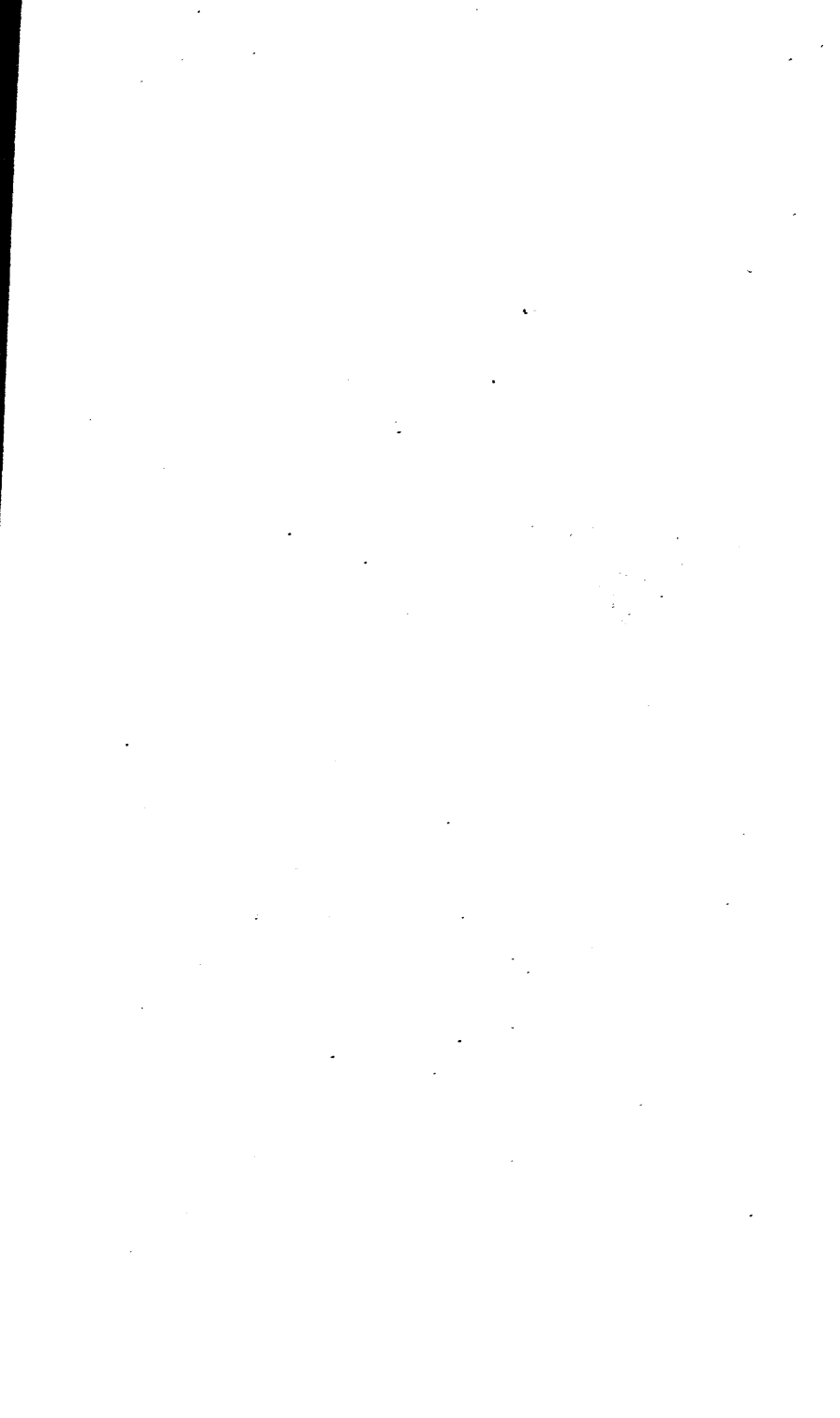
Lombardy went down before this new horn of power. The supremacy gradually grew over the Churches which had not as yet recognized Rome as "the mother and mistress of all Churches." Augustine, with a band of tonsured monks, was sent to Britain to overturn the primitive Churches there. The new missionaries came with pomp and presents, beads and relics, and a paganized theology and a code of loose morals to convert the Saxon princes. The pagan ritual that won over the pagan priests of Rome soon gained upon the Saxon princes. The primitive preachers of Britain and their followers were murdered, banished, or crushed, and Romanism gained the island for centuries.

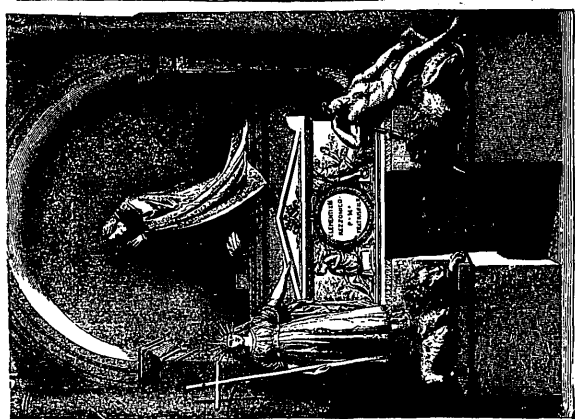
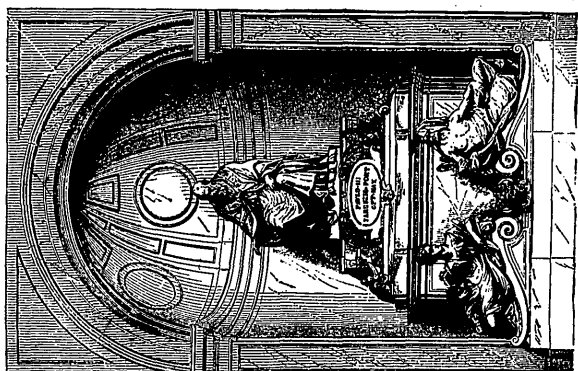
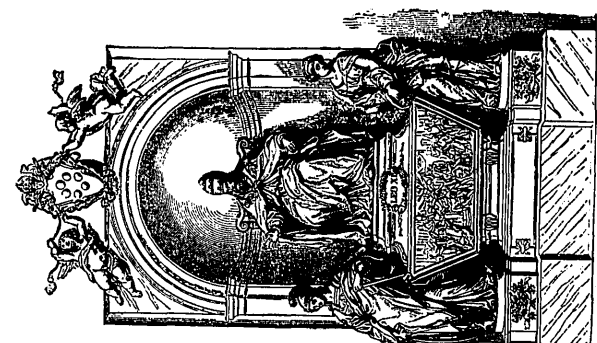
Later, the Pope by the same supremacy gave Ireland to the English king, and the early Irish Church became, through centuries of suffering, more *Romish* than Rome. Thus the last of the primitive Churches bowed at the feet of the Saxon monarch and the Saxon Pope. Only one was left—centuries of persecution could not crush the Waldensian Church in her rocky heights and her Alpine homes. Kings and emperors sought to strengthen their rival claims by appeals to the bishop of Rome, who at length claimed a sovereignty over all kings and rulers, and proved it by sending interdicts into their dominions, releasing subjects from their allegiance, and putting their foot on the necks of kings and emperors. The tiara on the head showed dominion over heaven, earth, and hell. The keys at the side, power over purgatory and paradise. The medals and insignia worn proclaimed Leo X the lion of the tribe of Judah, and the Pope is represented as sitting on the universe. The dogma of infallibility has completed the claims of the Pope, who claims for himself and the Church supremacy over the human mind—the intellect, science, literature, and the press; supremacy over all morals and Churches, by proclaiming Rome as the mother and mistress of all Churches. Hence, the Pope's letter to the emperor of Germany, and the Protestant Churches of Europe and the world, inviting them to come to the late Ecumenical Coun-

cil, and acknowledge his authority and return to his fold. The struggle going on in France, Italy, and Germany, and the claims put forth, show the Pope's supremacy over all earthly governments and all Christian Churches.

THE RESULTS

Of Rome's *supremacy* have filled Europe with blood. She has never acknowledged the right of any *soul*, *Church*, or *nation* to exist, who has denied her rule, but for centuries has followed them with fagot, fire, and the Inquisition, and she never will acknowledge that right. Rome views all such as rebels against her authority; hence, she is at the bottom of all the *political intrigues*, the persecutions, and the wars of the nations.





Monuments of the Popes.

CHAPTER III.

ROME UNDER THE PONTIFICATE.

ANNALS OF THE PAPACY IN WHICH EACH POPE IS MENTIONED, FROM LINUS TO LEO XIII—THEIR CHARACTER PRESENTED AND THEIR REIGN DESCRIBED, WITH COLLATERAL EVENTS NOTED.

CENTURY I.

THE names of the bishops of Rome succeeding Peter stand thus: Linus, Cletus, Clement. Of these three Linus and Clement are mentioned in St. Paul's Epistles. We incline to the view that Linus was a British name and that he was a British prince, converted through St. Paul while in Rome. During this century Christianity spread with great rapidity throughout the bounds of the Roman empire, and as far West as Spain, Gaul, Britain, and Ireland.

CENTURY II.

During this century appear as writers, Polycarp, Papias, Irenæus, Tertullian, Hermes, and Hermas, some of whom died martyrs. In this century the persecutions of Trajan, Antoninus, Aurelius, and Commodus swept over the Church.

For the first time mention is made by Papias of St. Peter being in Rome. As yet there is no allusion to his primacy or pontificate.

CENTURY III.

In this century six persecutions swept over the Church, from Severus to Diocletian. Thousands suffered martyrdom, but the Word of God was not bound.

CENTURY IV.

In this century persecutions ceased. Constantine, the emperor, becomes Christian, calls a general council at Nice.

The Pope does not preside. Before the century closes the Church is in transition toward paganism.

CENTURY V.

Among the bishops of Rome Zozimus stands pre-eminent for heresy and vacillation. During this period, under the labors of St. Patrick, Columba, and their disciples, Ireland, Scotland, and England, were, to a large extent, converted to Christianity.

CENTURY VI.

Up to this time there is little said about Peter's primacy or Pontificate. The two centuries before were remarkable for *heresies*, this for *schisms*.

CENTURY VII.

Gregory the Great heads the list of Popes for this century, noted as the author of the Gregorian Chant, the founder of the Romish mission to England, and the bishop who declared that "whosoever would receive the title of universal bishop" would proclaim, by that act, that he was the forerunner of Antichrist. A few years later Boniface III received the title which the Popes claim ever since. During this period Mohammedanism arose.

CENTURY VIII.

This century was noted for the controversy about image worship, in which the emperor and the Popes took part, the one against and the others for; while the Saracens began to make war on the empire and the Church in the East, destroying images as they went. Under Adrian I the Isodore decretals were first forged and brought to light to convince Charlemagne that Constantine had conferred the sovereignty of Rome and the supremacy of the Church on the Popes. In this century Charles Martel rolled back the Saracenic invasion, and Pepin and Charlemagne defeated the Lombards, conferred their estates on the Church, and the sovereignty on the Popes.

CENTURY IX.

During the close of the last and beginning of this century Christianity was forced upon several pagan tribes, who were conquered by Charlemagne. Some historians place the female Pope, Joan, as next to Leo IV, while others deny her existence altogether. The profligacy of the Popes gave rise to the story. The infallibility of the Popes of this age did not prevent them from abusing the names and remains of their predecessors, for sometimes the relatives of the deceased Pope carried away treasures from the palace before the breath left the reigning pontiff. Formosa was scarcely dead, when his successor Stephen VII had his remains dragged from the tomb and deposed from the pontificate; the head was cut off, the body disrobed, and cast into the Tiber.

CENTURY X.

Two links in the chain of succession of this century appear broken in connection with the names of Benedict and John. Never did history present so large a class of criminals in succession as the Popes of the *tenth* century. Between rebellious nobles and licentious women, the Popes of that age were the mere puppets, handed up and down the Papal throne.

Benedict IV, attempting to interfere in the conflicts of the Italian feudal chiefs, was put to death; Leo V died in a dungeon; Christopher perished after a reign of a few months; Theodora, a Roman lady of fortune, had one of her paramours put upon the Papal throne under the name of Sergius III; Sergius subsequently lived in licentious intercourse with mother and daughter. He fell by violence to make room for new favorites; Anastasius III and Lando arose to the Papal throne through the influence of these women, soon to go down in shame and death; another lover of Theodora ascended the Papal throne as John X, who perished through the jealousy of Marozia, the daughter of Theodora the Second; Leo VI and Stephen VIII, raised to the Papal

throne through Marozia, were within two years put out of the way by poison and dagger; in A. D. 931 she had her own son, Octavian, by Sergius III, raised to the Papal throne as John XI, who died shortly after in prison and of poison. The next four Popes leave nothing but their names to posterity. The two, Theodora and Marozia, with their paramours and sins, passed on to eternity, when, in 956, A. D. a grandson of Marozia, ascended the Papal throne as John XII, who exceeded all that ever went before him in licentiousness and vice. On his mistresses he squandered much of the gold of the palace and the churches. Female pilgrims visiting the shrines of the saints in Rome were ruined in the Lateran Palace. This Pope was killed in the act of adultery by the injured husband of his paramour. Leo VIII was raised to the Papal throne by Otho, Emperor of Germany, but the Romans rejected him and elected Benedict V. Thus two Popes reigned at the same time until the emperor banished Benedict, and Leo died shortly after, and John XIII was raised to power, who introduced the baptism of bells. This is history made and recorded by Catholic historians.

CENTURY XI.

Sylvester II, who stands at the head of the Popes of this century, whose former name was Gerbert, and one of the greatest scholars of the age, said a few years before that "the Popes were Antichrist, sitting in the temple of God." Yet, when Sylvester reached the Papal throne, he was unable to reform its abuses. The year A. D. 1000 came, and many supposed the end of the world was come. A general terror reigned over Europe; thousands gave their estates to the Church and fled into the monasteries to prepare for eternity. The wheels of commerce stood still, and men forsook their offices and business to retire to monastic life until the new year dawned with a new hope and a new millennium.

The next three Popes pass scarcely noticed in history. Benedict VIII, a boy of twelve years, was raised to the throne by the Counts of Tusculum, became more noted for

all kinds of profligacy and vice than even John XII. He plunged into every species of debauchery and crime, and to his licentiousness he added cruelty, so that the Roman people banished him from the city.

HILDEBRAND,

A monk of low origin, but of great energy, accompanied Gregory VI in his exile, entered the monastery of Cluni, and soon became its abbot to await a higher call and greater power. Clement Damasus and five other Popes followed in quick succession to the grave, some of them living only a few months after their election, and two of them, Alexander and Honorius, rival Popes, for six years. Leo and Alexander were mere tools in Hildebrand's hands. Alexander died, and the cardinals assembled for the election of a new Pope. Hildebrand was chosen and crowned with great solemnity Gregory VII. The real Antichrist was now on the throne of power. He set out to enforce celibacy on all the clergy, so as to chain them to the wheels of his throne and to erect the hierarchy into a *universal empire* over all kingdoms, of which himself and his successors should be the visible head, whose laws were to be above all laws, and whose decrees were to be to all kings, rulers, and subjects as the voice of God. Gradually he sought to spread these views, through his bishops and clergy, in various parts of Christendom. He had favored, when cardinal, the conquest of England by William of Normandy. Now the Normans of England and France are his friends. He aimed at a uniformity of ritual for all the Churches, and a unity of action by all the priesthood. He foresaw the difficulty between Henry IV, of Germany, and his vassal subjects, and threw himself into the struggle, resolving to humble the emperor, and thus teach all rulers they were subject to him. The Pope assembled a synod at Rome, to which he cited the emperor to appear under penalty of excommunication. The emperor refused, and was excommunicated, and the empire was laid under *interdict*. The *interdict* shut up all churches, arrested all church services

and sacraments, so that the people were left to die without what they considered the means of salvation. Henry, finding himself deserted and his empire offered to another, set out in the depth of Winter to do homage to the Pope at the Castle of Canossa, the home of the Countess Matilda, with whom the Pope was on such intimate terms that the morality of the Countess stands in doubt. She willed him and the Church nearly all her vast estates in Italy. For *three* days did Henry, in a white woolen shirt, do penance on his knees in the deep snow in the castle yard before the Pope would admit him to his presence. And when the Pope lifted the interdict it was done with such harsh conditions that the monarch never forgot the insult. The Pope's cruel treatment of the emperor roused the sympathies of the people for their ruler. Scarcely had he left the castle until he returned with a host of Italian soldiers to lay siege to the Pope, but the countess assisted the Pope in his flight, who did not tarry until he reached Rome. Thither the emperor pursued Gregory, who, when he found the Romans opened the gate of the city, shut himself up in the Castle of St. Angelo, while the emperor, the clergy, and nobles raised Guibert, Archbishop of Ravenna, to the pontificate under the name of Clement III. Shortly after, abandoned by the Roman citizens, Gregory VII died in exile at Salerno, breathing out with his last breath anathemas against the emperor and his adherents. Popes Victor III and Urban II, who followed, endeavored to carry out Hildebrand's plans in reference to supremacy over the Church and the world. The priests were no longer allowed to marry, and the next two centuries will show the clergy more immoral than even the Popes of the century before. Under Urban II, Peter the Hermit went through Europe preaching against the outrages inflicted upon the pilgrims, and the crusades against the Turks were undertaken, which filled Europe with excitement, to recover the holy city out of the hands of the infidels. *Indulgences* were now offered by the Pope to all who would join the crusade.

CENTURY XII.

Paschal, who stands at the head of this list and century, continued the war with the emperor by acting as another Ahithophel in stirring up the son to revolt against the aged father. The rebellion was successful, and the aged monarch went down to the grave with a broken heart, while the son, as Henry V, when seated on the throne, renewed the conflict with the Popes, in which Paschal fled and was dishonored for his perfidy. At the death of Honorius two Popes were elected by rival factions, Innocent II and Anacletus II, who continued in warfare for their respective rights *eight* years, when the latter died, leaving the former in possession of the pontificate. During this century St. Bernard, Abelard, and Arnold, of Brescia, made quite a sensation by the boldness of their views in teaching. A second crusade was undertaken with perhaps more disastrous results than the *first*.

In A. D. 1154 Nicholas Breakspear, the first and the last Englishman, who reached the Papal throne, under the name of Adrian IV, attempted to follow in the steps of Hildebrand, and compel the emperor, Frederick Barbarossa, to hold his stirrups while he mounted his horse. It was he who authorized Henry II, of England, to conquer Ireland and reduce the last of the ancient Churches to the See of Rome. Of course, if the act was *infallible*, it is rebellion for Irish Catholics to revolt against the English throne and the English Pope. On the death of Adrian two Popes were elected, Alexander III and Victor III. The former reigning most of his time in France, until the latter gave way. Alexander was the Pope that renewed the conflict with the Emperor Barbarossa, and ceased not until he laid his foot on the neck of the emperor, saying to himself: "Thou shalt tread upon the adder and lion." He it was who compelled the kings of England and France to hold his bridle, as vassals of the Papal government, while he rode through the streets of Rome.

CENTURY XIII.

The Pope at the head of this list and century, Innocent III, was a worthy successor of Hildebrand in ambition and cruelty. It was he who founded the *Inquisition* and started the fifth crusade against the Waldenses. In his time two priests, bribed by the Saracens, went through France and raised a children's crusade to invade the holy land. Above thirty thousand children and young people were led from France to Italy, where they embarked for Palestine, but were taken to Egypt and sold into slavery among the Saracens. It was he that put the king of France under *interdict* and made him leave his lawful wife. It was he that excommunicated King John, of England, and turned the English king into a vassal and the kingdom into a fief of the pontificate. In his time arose the mendicant friars, and the fires of the Inquisition were kindled to burn heretics. The strife between the Popes and the emperors of Germany passed on, and successive Popes followed Innocent in their crimes and cruelties. Then arose the Guelph and Ghibelline factions, deluging Europe with blood, the Guelph allied to the Pope and the Ghibelline to the emperor. Alexander IV, Urban IV, and Martin IV closed this century with a record as bloody tyrants. The emperor died, and his two sons, Manfred and Conradin, were slain in the wars the Popes had incited. Celestine, a hermit, was called to the pontificate, and returned to the solitudes of the cave after a reign of five months, tired of the pomp and glitter of the Papacy.

CENTURY XIV.

Boniface, at the head of the Popes of this century, stands fair as a worthy successor of Hildebrand. Through his ambition he claimed to be the successor of Cæsar, to pull down or set up kings as he pleased, and bestow kingdoms on whom he would. The Popes had not ceased their conflict with the emperors of Germany until they had the last of them slain on the scaffold. The French kings became the

antagonists of the Papacy. Philip the Fair was now king of France, and was excommunicated by the Pope. The king sent an army to arrest him. He was taken prisoner, but allowed to return to Rome, where he died in frenzy, refusing food and sleep. Allowing no one to witness his death-agony, he shut himself up in his room. The attendants, bursting into his room, found him dead, with the crozier in his hands, and the foam on his mouth. From him the Papacy dates its decline.

The influence of the French kings began now to sway the Curia in the election of Popes. Hence, from Benedict XI to Gregory XI, all the Popes sat in Avignon, in France, instead of Rome. For seventy years they were absent from the supposed seat of St. Peter, and this period, in Romish writers, is called the Babylonish Captivity.

Under Clement V the Knights Templar were massacred and their order disbanded. Shortly after he died in immense wealth. As the corpse lay in state the servants rushed into the apartments searching for treasure, when they accidentally set fire to the furniture and palace in their haste to get gold. It was with difficulty the palace was saved and the body of the Pope preserved. John XXII exceeded his predecessor in the greed of wealth. Benedict XII, who followed, looked like a paragon of purity compared to his predecessors. Toward the end of the century the writings of Petrarch, Dante, Boccaccio, and Wiclif and Chaucer, of England, began to have their effect in rousing the people against the vices of the Papacy, and prepared the way for the Reformation.

CENTURY XV.

At the death of Gregory XII, of the last century, there began a strife among the cardinals for national representatives in the Papacy. As several of them were French, they chose Clement VII, while the Italians chose Urban VI. Urban was proud and tyrannical, and had several of his own cardinals put to death. He also fulminated excommunication against Clement, in Avignon, while Clement anathematized Urban.

France, Savoy, and Naples espoused the cause of Clement, the rest of Europe that of Urban. From Benedict XIII to John XXIII, the conflict continued for more than fifty years between the rival Popes, cursing each other as earnestly as ever their successors cursed heretics since. In 1409 a general council was called at Pisa. The council deposed the two Popes, Gregory and Benedict, and elected a third Pope under the name of Alexander V. Gregory retired to Germany, Benedict to Spain, and Alexander to Rome, each issuing bulls against the other. Alexander was poisoned by a cardinal who proved his next successor as John XXIII, who became a worthy successor of John XII in licentiousness and vice. Another council was called by the emperor Sigismund, to meet in Constance A. D. 1414, to settle the difficulty of the Pope's succession. The council deposed the three Popes and elected a fourth under the name of Martin V, and thus ended the schism of the Popes, which lasted fifty years. As for a line of unbroken succession, it was lost long before. Having settled the schism of the Popes, the council next summoned Huss before it to answer for his doctrines. Huss refused to come unless the emperor, Sigismund, would give him a safe passage there and back. The emperor promised, and Huss appeared to defend his doctrines and charge the clergy with vice and false doctrine. They drowned his voice in uproar, for it is said that, as many prostitutes followed the council to Constance as were members of it, and that the morals of the city were polluted by it for years after. As well might Huss stand before this council as Stephen before the Sanhedrim. They condemned him unheard. The martyr was stripped of his vestments and crowned with a paper cap, on which were painted devils and the inscription, *Arch-heretic*. He replied "his Master wore a crown of thorns." On the 6th of July, 1415, he was chained to the stake; it was his forty-second birthday. As they kindled the flames around him he said: "They know not what they do." Jerome, his friend and disciple, followed shortly after, and went to receive the martyr crown. The

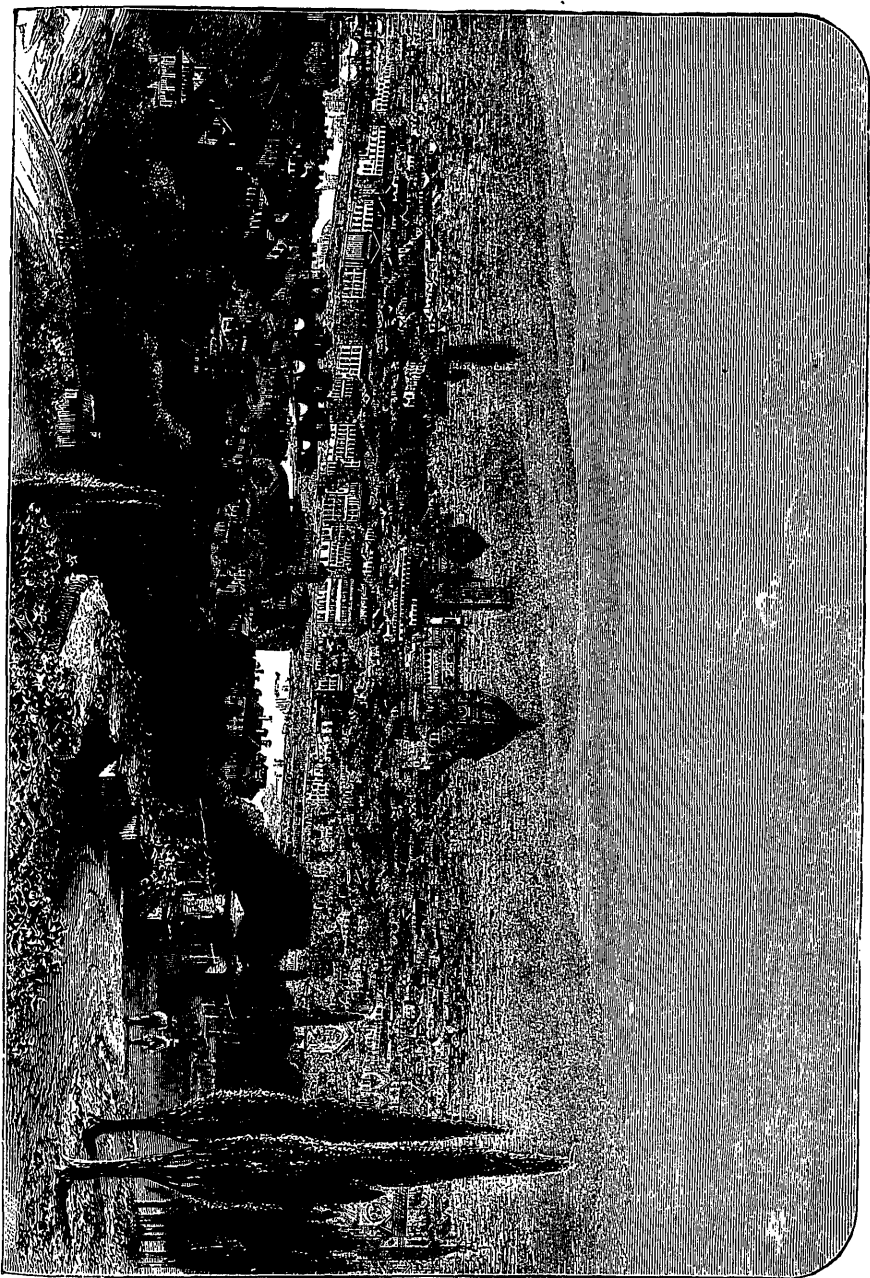
new Pope and council pursued the followers of Huss with fire and sword. They rose in defense of their lives, and in repeated battles the armies of the perjured emperor and persecuting Pope were defeated. Almost a century passed before the Hussites were subdued. Eugenius IV and Nicholas V followed Martin. During the pontificate of Nicholas, Constantinople was taken by the Turks. The successor of Nicholas was Alphonso Borgia, under the name of Calixtus III, a Spaniard, who was the uncle, some say the father, of *Roderic Borgia*, who heads the list of Popes for the sixteenth century. Pius II was a man of brilliance and letters, and Paul II, who followed, was full of greed and ambition. Sixtus IV stopped at no crime to carry his purposes. It was he who planned the assassination of the Medici at Florence. For two years he had all Northern Italy in war, and died regretting he had to leave it in peace. Innocent VIII closes this century's list of the Popes. He was a man so thoroughly debauched in life that he waded in filth and infamy. One of his natural sons was married to a daughter of the Medici, and a son of Lorenzo de Medici entered the cardinalate as a boy of thirteen. Innocent, in the midst of his debaucheries, attempted the extirpation of the Waldenses by sending against them the armies of France. The inhabitants of the valleys fled to the mountains and caves. Three thousand persons, among whom were four hundred infants in their mothers' arms, perished by suffocation. Others were dashed from the tops of the rocks.

CENTURY XVI.

In 1492 Roderic Borgia, the supposed son of Pope Calixtus III, ascended the Papal throne as Alexander VI, of world-wide fame for all manner of vices and crimes, so great as almost to surpass human conception. "If murder, incest, adultery, relentless cruelty," says the historian, "never met before in a single individual, in the life of this Pope they all find a place, and that with frequent repetition. In his character we find at last the extreme limit of Papal

depravity, and in his history we seem to fathom the lowest abyss of human baseness." Besides his private vices his public crimes were great. To satisfy his greed of ambition he increased the sale of indulgences. To bestow wealth on his illegitimate children he caused several of the Roman nobility to be slain, in some instances whole families exterminated, that the estates might go to his children when he should die in the Papacy. To suppress the reform movement under Savonarola he had the monk burned to death in the streets of Florence and his ashes cast into the Arno. He had a large number of illegitimate children, but Lucrezia and Cezar Borgia appeared to inherit more of the father's vices. Cezar was his favorite son, whom he raised to the cardinalate. Cezar murdered his own brother and had his body thrown into the Tiber. Two of Lucrezia's husbands he had assassinated, one of them in his sister's presence. His own cardinalship he gave up in order to marry, and several cardinals he poisoned in order to get their riches. The same course he adopted with several of the Roman nobility, whom he had to put out of the way in order to possess their estates. He was a handsome man, of slender form, but a fiend incarnate. He and his father had arranged to invite the cardinals to a banquet to poison some of them and possess their estates.

A bottle of poisoned wine was laid aside for this purpose. Through mistake it was given the father and son first by one of the servants. That night Alexander VI died, and Cezar Borgia, the son, barely recovered. Julius II, the warrior Pope, ascended the throne and took back from Cezar much of his ill-gotten wealth. Lucrezia died in misery, and Cezar, her brother, died of his vices and debaucheries shortly after. Julius was a man of fine taste as well as a warrior. He gathered round him Bramante, Raphael, and Michael Angelo, and laid the foundation of St. Peter's in Rome, which his successor, Leo X, carried forward. Leo was a *Medici*, brought up in his childhood amid painting and statuary in the palaces and gardens of Florence. The family





were the great patrons of these arts. To these Leo added a fondness for literature and music. He lavished out wealth on the arts and the building of the most costly temple of religion—St. Peter's. His life was one of ease, pleasure, and skepticism. It was impossible for the Church to reform through its head and hierarchy. Reformation must come from *above* and *without*. Leo soon ran out of funds in building St. Peter's. Indulgences were issued and sold by thousands. Agents who had a per cent on the sales throughout Christendom used all kinds of arguments and motives to induce the people to buy. The effect was a greater increase of immorality. Luther, an Augustine Monk, attacked the indulgences and the vices of the Church. Leo issued a bull of excommunication against him. Luther defied the Pope, called him Antichrist, Rome Babylon, and burned his bull. Leo summoned the monks to appear before him at Rome. Luther refused, and was hid in the castle of Wartburg, where he translated the Bible into the national tongue and set the nation to reading the Word of the Lord. The reformation began, nations and Churches came out from Rome, and Leo passed on to eternity leaving the Church rent in twain. Adrian VI, a Dutchman, was his successor. The contrast was great between Leo and Adrian in appearance, taste, and manner of life. Adrian was simple, severe, and had no taste for the fine arts. Adrian fulminated his bulls against Luther and the Reformation. The reformers went on with their work, and thousands rallied to their pulpits. Whole nations and provinces went like a wave of the river of life. All Europe was excited. From Adrian to Innocent IX the Popes took an active part to crush the Reformation. Then commenced "the thirty years' war," and ceased not until Protestantism stood forth independent and established. Under the pontificate of Clement VII England renounced the Pope's supremacy and separated from Rome. Paul III, his successor, re-established the Inquisition, and sent the Jesuits on their mission. To secure the friendship of the two mightiest potentates of Europe, Charles V and Francis

I, he engaged to give his grandson in marriage to the daughter of the emperor, and his granddaughter to the relative of the king of France. His own illegitimate son, Pierre Luigi, received the government of Novara, and became as distinguished in cruelty as his father, the pontiff, was in vice.

The Farnese palace still stands as a monument of Paul III, and his illegitimate offspring, the Farnese family. Julius III followed Paul III, and was like Leo X in his tastes and habits. Marcellus II was an austere and reforming Pope, but only lived twenty-two days after his election. The cruel and proud Cardinal Caraffe ascended the Papal throne as Paul IV. The first few years of his life were spent in political intrigues, and bloody wars between the emperor and the king of France. Failing in these he turned his attention to crushing the Reformation by the tortures of the Inquisition. He died in misery after seeing whole nations, as Sweden, Denmark, and Norway, become Protestant. Pius IV followed Paul IV in the pontificate. He was a contrast to his predecessor, and lived a voluptuous life. He brought the sittings of the Council of Trent to a close, and immortalized his name in a *creed* that presented the Church before the world as the mother and mistress of all Churches, and the incarnation of the ancient paganism.* He died in the midst of his pleasures, and was followed by Pius V, who, before his election to the Papacy, was inquisitor general. And now, in the chair of Antichrist, he proceeds to carry out his diabolical persecutions for the extirpation of heretics. Pius V re-established the Inquisition in Portugal, Spain, Italy, and wherever he could. Thousands perished in *autos-da-fe* and massacres which he had planned. He excommunicated Queen Elizabeth and cursed her nation. Gregory XIII followed Pius V. He was a man of easy manners and licentious habits, wishing to advance his illegitimate son to opulence. The Jesuits, who were in power, resisted. Led by this society, he soon became a noted persecutor.

*See chapter on "Rule of Faith Perverted."

The massacre of St. Bartholomew was planned, and on the 24th of August executed. Seventy thousand French Protestants perished. And while the wails of widow and orphan went up to heaven from France, Gregory was celebrating festivities and Te Deums in Rome to commemorate the event. This Antichrist, sitting in the temple of God, had a medal struck with his own image on one side, and a slaughtering angel on the other. The latter part of Gregory's life was spent in turmoil and blood. Sixtus V followed, a bold genius and daring administrator. He punished crime, persecuted heretics, and patronized the arts and science, blessed the Spanish Armada, and lived to see it destroyed by God and English sailors. He attempted to drain the Pontine marshes round Rome, but failed to cleanse the moral malaria and filth of the Church. He revived the age of superstition by the revival of miracles and pilgrimages, and, to some extent, united the broken and dislocated Papacy. The last three Popes of this century, Urban VII, Gregory XIV, and Innocent IX lived but a short time, and were unable to carry out the plans of the conclave.

CENTURY XVII.

Clement VIII ascended the Papal throne in 1572. One of the most disgraceful acts of his life was his cruelty to the family of Cenci. The Pope that seized on Ferrara saw the advantage of seizing on the large estates of the Cenci, by the extermination of the family. This is the secret of the romance of the beautiful Beatrice de Cenci.

Count Francesco Cenci, in 1585, was the head of the family, a man of fine form, but of passions ungovernable, and a heart depraved, the very incarnation of evil. He looked like a second edition of Cezar Borgia, as he hesitated at no crime that stood in his way. His first wife was the Princess Santa Croce, whom he poisoned to make way to marry the beautiful Lucrezia. Having married him she soon found him the basest of men and the greatest of tyrants. He had four sons and two daughters, the youngest of whom

was Beatrice, the most beautiful girl in Rome at the time. The cruelties of the father to the children led the family, including the stepmother, to petition the Pope for a mitigation of their sufferings. The Pope refused, but commanded them to obey their father. This led the count to treat his children with still greater cruelty. His daughter Marguerite was given by the Pope in marriage to Signor Gabreilli. Christoforo and Racco, two of his sons, were assassinated, it is supposed, at the father's instigation. Lucrezia believing that the man, whom she espoused as a husband, had a criminal design on the beautiful Beatrice, to save the daughter she sent a petition to the Pope to give her in marriage to Guerra, a young nobleman who was deeply attached to Beatrice. The father detected the petition on the way, and moved his entire family to a castle fortress in the solitudes of the Apennines. Here the fiendish father increased that cruel treatment to his family uninterrupted. The beautiful Beatrice he immured and tortured in the dungeon, where her shrieks of terror were heard by the family and servants who could give no relief. Wearied with the cruelty of the father the eldest son and stepmother conceived the idea of killing him. Bernardo and Beatrice, the two youngest children, did not consent, but were aware of the plot. Olympio, an assassin, and Marzio, a soldier, were hired to do the deed. The count had some time before failed to seduce but murdered a beautiful girl, the betrothed of Marzio. The last vowed to be avenged of the count—the time had come. The count was murdered one night in his sleep by Olympio and Marzio, and the family were seized as suspected accomplices. They were put to the torture by repeated applications of the wheel, the pulley, and the rack of the Inquisition. Unable to stand the torture Giacomo, Bernardo, and Lucrezia confessed, but no torture could induce Beatrice to confess. The judge gave up her case to the Pope. Clement believing that the extreme beauty of the sufferer had excited the pity of the judge, gave her into the hands of another, the cruel Luciani, who boasted that he



PAINTED BY GUIDO RENI

ENGRAVED BY W. WELLSTOOD

BEATRICE CENCI



would make her confess. A variety of tortures were applied, which only produced shrieks of the sufferer amid the vaults of the dungeon, to be followed by swoons, out of which she was brought by cordials, only to be again tortured as the sinking, sensitive nature of the sufferer could bear; but all was of no use. The *tortura capillorum* was applied, by which the long and beautiful tresses of her hair were twisted into a cord and attached to a rope let down from the ceiling, the whole weight of the body was relifted, and the beautiful form swung to and fro in agony; but there was no confession. In the mean time hard cords were twisted round the fingers as if to dislocate the joints. The *taxilla* was next applied; her feet were bared, and placed on heated blocks of wood. After this scorching process was applied the girl exclaimed, "Oh, cease this martyrdom, and I will confess any thing." A new plan was adopted to get the girl to confess; it was represented that if she confessed, the whole family, with herself, would be spared. The last torture was applied in their presence, and they begged her to confess for their sake. "Be it as you wish, I am content to die if it will save you." The judge hastened to the Pope to tell him of Beatrice's confession. This was what he wanted in order to possess their estates; he ordered the whole family to be executed. As the prisoners were moving to the place of execution they passed by the Cenci palace; the wife and children of Giacomo came down the marble steps to the prisoners. "My children! my children!" exclaimed Giacomo. He flew to embrace them—which the guards would not allow him. "Dogs," cried the people, "give him his children." His wife fainted on the palace steps, and Giacomo took a last farewell of his family. The young Count Guerra, Beatrice's lover, now dashed into the crowd followed by a band of soldiers, with flashing sabers, rescued Beatrice, placed her in a carriage, and was driving off, when overpowered she was taken back for execution. A pardon came for Bernardo, the boy brother, who also was doomed with the rest. He was compelled to ascend

the scaffold to witness the execution of the family. Lucrezia laid her head upon the block and it was severed from the body. Giacomo stood up and confessed to the people that his young brother and sister were innocent. Beatrice was yet at prayer. Seeing the standard move she asked, "Is my mother dead?" She was answered in the affirmative. Then said she, "Let us go; Lord, thou hast called me, I obey the summons willingly." Approaching her brother, she said, "Grieve not for me, we shall be happy in heaven." She then kissed Bernardo, ascended the steps, laid her head on the block. All was as the silence of death, the vast concourse was in tears, the arm and ax of the executioner were uplifted, he paused as if overawed, another moment the ax fell, and the executioner lifted the beautiful head and face to the gaze of the people; the body quivered, the spirit had fled. Near the statue of St. Paul were placed three biers with four lighted torches for each; the bodies were strewn with flowers and watered with the tears of thousands who came to look at the beautiful face and form of Beatrice. While in prison Guido Reni painted her likeness to preserve for posterity; her golden hair, blue eyes, pensive sorrow, but almost angelic features, give the form and face a likeness not to be forgotten. Like another Ahab, Clement prepared to take possession of the vineyards and estates of the Cenci, part of which only were left with the palace, which still stands to the descendant of the Cenci.

We return to the history of the Popes. Leo XI, a Medici, followed Clement VIII, but only lived twenty-six days after his election. Paul V followed as a prudent, able, and efficient Pope. In his day the Jansenists arose and seemed to breathe some evangelical life into the Church in France. Under the pontificate of Gregory XV a large part of Hungary, Bohemia, and Moravia were recovered to Rome by the fire and sword. Urban VIII succeeded Gregory. He was a stern man, not easily to be turned from his own opinions. Jealous of the emperor's encroachments on Italy, he set

the French and the Protestants against him, joined the league which commenced the thirty years' war in Europe, resulting in the more complete establishment of Protestantism. It was under Urban that the Church attacked the doctrines of Galileo, and by this infallible Pope was the astronomer condemned to the Inquisition. Innocent X followed, adopting the custom of his predecessor. Cardinal Chigi followed as Alexander VII, a man of integrity and morality. To him succeeded Cardinal Rospigliosi as Clement IX, who, although he shut out his relatives from office, enriched them with the wealth of the Church. The Rospigliosi palace stands as a monument of the greatness of the family. At this time the wealthy houses established in Rome by successive pontiffs became the ruling aristocracy of the Papal States. From henceforth the cardinals, Popes, and government of the Papacy come through them chiefly; and the wealth flowing from the Church throughout the world to the Papacy finds its outlet through this channel. Clement IX was succeeded by Clement X, who lived only a few months. Benedetto Odescalchi entered Rome as a warrior, with sword and pistol in hand, but was prevailed on by one of the cardinals to devote himself to the Church; he accepted the advice, and soon rose from priest to cardinal, and, on the death of Clement, was elected Pope as Innocent XI. He was one of the most popular Popes that ever ascended the throne. With zeal he entered on his duties, endeavoring to reform the abuses of the Church. Through his influence the persecutions of the Jansenists ceased. It was even said that Innocent secretly aided William of Orange in his invasion of England, on account of his animosity to Louis XIV, whose vice and pride he could not bear. Alexander VIII was the minister of Innocent, whom he followed on the Papal throne, and in his opposition to Louis XIV. He was above eighty when elected, lived but a short time; yet his character was affable, easy, and kind. Innocent XII followed Alexander in his opposition to Louis, and strenuously endeavored to reform

the abuses of the Papacy in Rome. He died in A. D. 1700, exhibiting, on the whole, an upright character.

CENTURY XVIII.

Contrary to the usual course of the last two Popes, Clement XI sided with Louis XIV and the Jesuits in his persecutions of the Jansenists and in the political movements of the French king, and shared in his humiliation and disgrace by the allied armies under Marlborough. Innocent XIII followed Clement; his pontificate was not marked by any distinguished event. He gave place to Benedict XIII. Benedict was large-hearted and liberal, frugal and industrious. He once entertained the thought of uniting all Christendom, *Catholic, Greek, and Protestant*, in one communion; but the spirit and times were not favorable. He died in 1730. Clement XII reigned during the next decade. His pontificate was marked by the introduction of *state lotteries* and low finances. Benedict XIV, who followed, was a scholar, and judicious and wise in his administration, steering through the difficulties that beset it with wisdom and prudence. In his reign the Jesuits were threatened in Portugal, and the Jansenists arose to power. Clement XIII was a Venetian by birth and an ascetic in religion. His spirit and manner belonged to the twelfth instead of the eighteenth century. He endeavored to restore the Papacy to its former greatness, but sank it lower than he found it. Clement XIV was a man of prudence, piety, and virtue. Scarcely was he seated on the throne when the governments of France, Spain, and Portugal demanded the suppression of the Jesuits by a bull of the Pope. He at last issued it, and shortly after died—supposed to have been poisoned by the Jesuits. The conclave were not satisfied with the pontificate of the last Pope, and chose Pius VI to carry out their plans. Pius VI was a fine-looking man, and at once set about the improvement of Rome and the ascendancy of the Church. He was pleasant, cheerful, like Leo X fond of magnificence, art, and splendor. Sad events and humilia-

tions awaited him. The French Revolution burst forth with fearful fury, and swept before it the monarchy, Church, and aristocracy. French arms invaded Italy, the Pope appealed to Austria; Austria was defeated by French arms, and the Pope was taken prisoner, and Rome was entered by the French. A Roman Republic was established, and the Pope, dethroned, was brought as a prisoner to Florence, thence to Briancon, at last to Valence, where he died, in the eighty-second year of his age. The Papacy was under an eclipse, all Europe was convulsed, and the eighteenth century closed over the horrors of the French Revolution!

CENTURY XIX.

The clouds that gathered round the setting sun of the last century grew darker with the opening of the new. Pius VII, the new Pope, was destined to greater humiliation than his predecessor. In fact, the throne of the Papacy was rocking when Pius VII ascended it. Soon after he was summoned by Napoleon to crown him in Paris as emperor. The aged Pope was forced to comply, and in the services of the coronation he was used as an appendage to the pageant instead of a sovereign pontiff to bestow authority. Eight years later the Pope was dragged as a prisoner to France, and Rome was made a part of the empire. In the reverses that followed Napoleon, Protestant powers restored the Pope to his throne, and he restored the Jesuits to power in the Church and in Christendom, which prepared the way for a reaction against the Papacy and the utter destruction of its sovereignty forever! The Italians wished for a more liberal government; Pius thought it too liberal already, and soon commenced his political persecutions which embittered the people in 1823. He died; Leo XII succeeded as a man of fine presence and polished manners, but, it is said, licentious character. He commenced his administration by persecuting the Jews, and confining them to the Ghetto; he moved the machinery of the government against all liberal leaders, and set the Jesuits and Inquisition to work on political

offenders. The prisons of Rome were crowded, and the dungeons echoed with the groans of the sufferers. He published bulls against Bible societies, and ruled with a despot's rod until 1829, when he died and was succeeded by Pius VIII, who was Pope less than two years, followed by Gregory XVI in 1831. Gregory followed the steps of Leo XII in cruelty and oppression. He exceeded him in licentiousness, making his barber a noble, and the barber's wife, it is said, his mistress. A large party was now rising, who wished to make Italy one united kingdom with a more liberal government. The people rose in their might, and would have accomplished it, but the Pope appealed to Austria, and the emperor poured in troops to crush the revolt. Gregory followed the suppression of the revolt by casting all that were suspected into prison; confiscations and executions followed until Rome groaned under the Pontifical Government, which was now exclusively in the hands of priests. In the midst of these revolts Gregory died in 1846, and Cardinal Mastai Ferretti was elected Pope as

PIUS IX.

Pius IX ascended the Papal throne in 1846 with high expectations by the people and flattering promises of reform by himself. He published an act of amnesty for political offenders, but the reforms promised he was slow to fulfill. In 1848, a revolution arose in France, which hurled Louis Philippe from his throne, and shook the thrones of Europe. All Italy was agitated; for a while the Pope supposed there would be a confederation of Italian States, of which he would be the pontifical sovereign. Charles Albert, the liberal king of Sardinia, raised the standard of a liberal government, thousands flocked to it, but soon the Austrian army swept down on Italy, overthrew the Sardinians, but could not crush the spirit of liberty. Dissatisfied with the results, the Italian people demanded of the Pope a more liberal government. He refused; his minister was assassinated. The ministry scattered, the Pope fled, and Rome

was proclaimed a Republic. Louis Napoleon, who was chosen President of the French Republic, overthrew it and changed its form to the empire. A French army invaded Italy and took Rome. The republic went down, and the the Pope came back to ascend once more the Papal throne, guarded from its own people by French bayonets. It was a foreign and a priestly despotism. Charles Albert died and Victor Emmanuel, his son, became king of Sardinia, with a liberal government that contrasted with that of the Pope. The confessional became a political engine, where priests extorted from the women the political crimes of their husbands and fathers—a spy was in every family, a man's foes were those of his own household. At midnight men were arrested in their beds and dragged before the Inquisition, the dungeons of which echoed with the groans of the sufferers. The prisons were full of Rome's sons; upon the scaffold their blood was shed. The whole city and States of the Church groaned under the oppression. Such was this sacerdotal government where priests ruled and laymen had no voice. The Neapolitan government, with those of Parma, Lucca, and Modena, vied with that of the Pope in cruelty. Austria in Italy exceeded these. The jealousies of Francis Joseph and Louis Napoleon led to an Italian war. The battles of Magenta and Solferino broke the yoke of Austria in Italy. The Austro-Prussian war cut off the empire from the Church, and threw the Pope into the arms of the French for defense. The Jesuits were called in to aid the Pope, and soon began to shape the government on the Ultramontane plan. The dogma of the Immaculate Conception was proclaimed by the Pope, who began to play with infallibility. A bull of the Pope re-established the Catholic Hierarchy in England, contrary to the laws of the realm, and priests became active politicians in Ireland, Canada, and Europe, fomenting revolt against Protestant governments and public-schools. Yet the power of the Papacy was waning; Italian Catholics were restive under the Pontifical and Neapolitan Govern-

ments, which became a tyranny that neither they nor their fathers were able to bear. While the Sardinian king kept faith with his people, the former governments betrayed their promises, and repudiated their vows. All Italy was ripe for revolt. Garibaldi went down to Naples, and around him gathered all Sicily. The Bourbon king fled, and Lucca, Parma, Modena, and Sicily joined the Sardinian king, who became king of Italy, with Cavour and Garibaldi as distinguished minister and soldier, in the government and army. The Pontifical States were only left with Rome to the Pope, guarded by French soldiers. The Jesuits persuaded the Pope he was infallible. He called a council to declare it. On the 18th of July, 1870, the dogma was proclaimed. With it there went out the proclamation of war against Protestant Prussia by France and the Jesuits. On the 2d of September the French were defeated at Sedan, and Napoleon made prisoner. French troops left Rome never to return, and the troops of Victor Emmanuel marched in to take lasting possession. All Rome and Italy proclaimed Victor Emmanuel as king of Rome and Italy, and the European governments acknowledged the fact and recognized the king.

In *one day* went down forever the oldest and most despotic government in the world, and Pius IX, the *first* of infallible Popes, became the *last* of sovereign pontiffs! The year 1878 opened with remarkable events. The fall of Turkey was scarcely announced, when Victor Emmanuel, after a few days' sickness, died in Rome on the 9th of January. All Italy mourned at his tomb; he was buried in the Pantheon. On his death-bed the Pope sent him his benediction. His son Humbert was proclaimed king, and announced that he would follow his father's policy. On the 7th of February the Pope breathed his last, in the eighty-sixth year of his age and thirty-third of his Pontificate. He was a man of pure morals, noble impulses, and kind heart, notwithstanding his foolish pride in infallibility. He had fallen on evil times, into the hands of the Jesuits, and





Pope Leo XIII.

was severely tried by the political calamities that fell upon his throne and kingdom.*

LEO XIII.

A short time before the late Pope's death Cardinal Pecci was appointed *Camerlengo*, which office controls the Papacy between the death of one Pope and the election of another. On the 20th of February he was elected Pope as Leo XIII, and crowned in the Sistine Chapel on the morning of March 3d. The services were rather private, as some disturbance was threatened by the populace, and the dislike of the Ultramontanes. Some of the Pope's Swiss guards have since revolted, and many of them have been dismissed. Cardinal Joachim Pecci was born of a noble family, on the 2d of March, 1810, at Carpeneto, Italy, and early gave promise of high qualifications for the ministry of the Church. He was sent as a delegate by Gregory XVI to put down brigandage in Spoleto and Perugia. Having accomplished his mission, he was made Archbishop of Perugia, and sent as nuncio to the king of the Belgians, where he became a great favorite. On returning to Rome it was expected he would have been made cardinal, but Antonelli, his rival, stood in his way. Although he received the honor some years later, yet he was kept away from the councils of the Vatican, until his rival died, when he was made *Camerlengo*, which paved the way for his election. The name of Leo he has chosen indicates his policy more of the lion than the lamb, although it is said he is a man of sincere piety and liberal views, and opposed to the Ultramontanes, and wishes to bring his government more in harmony with the Italian and European governments. It is said that in all his addresses he has as yet made no reference to his predecessor, and does not believe in mariolatry as Pius IX did.

* See Illustration of kissing the dead Pope's feet.

CHAPTER IV.

THE MORALS OF ROME.

MORALS OF THE POPES, CLERGY, PEOPLE—SABBATH BREAKING—DRUNKENNESS, GAMBLING, ILLEGITIMACY, CRIME, MURDER—THE IMAGE AND SUPERScription OF ROME STAMPED ON PERSONS, RACES, NATIONS—CONTRAST BETWEEN CATHOLICISM AND PROTESTANTISM—ST. HILAIRE, OF FRANCE, AND LAVELEYE, OF BELGIUM.

IN the chapter of "The Woman and the Beast," this subject has been but partially noticed, the doctrinal corruptions forming the principal theme there. The *moral* corruptions of the Papacy will be the subject of illustration here. It is not a pleasant theme to write on, but absolutely necessary as an unfolding of the system. A brief sketch will suffice. Otherwise folios might be written. The evidence shall be drawn from Romish facts and Romish writers.

THE POPES.

John VIII, John X, John XI, John XII, and John XXII, were monsters of vice. Some of them illegitimate sons of other Popes and their paramours, among whom figured Theodora the elder, and her two daughters, Theodora the younger and Marozia, all of whom made and unmade Popes, bishops, and cardinals at their pleasure. Sergius III, Benedict IX, and Alexander VI, equaled, if not excelled, the Johns in debauchery and vice. Gregory VII, Innocent III, and a host of others, delighted in crime, cruelty, and unsanctified ambition. The vices of many of the Popes exceeded those licentious and cruel monarchs of the Persian, Grecian, and Roman dynasties, who turned their cities into Sodoms, their courts into stews, and their nations into fields of blood. Cardinal Baronius might well say of those times

and Popes: "Oh what was then the face of the holy Roman Church! How filthy when the vilest and most powerful prostitutes ruled in the court of Rome! by whose arbitrary sway dioceses were made and unmade, bishops were consecrated, and, which is inexpressibly horrible to be mentioned, *false Popes*, their paramours, were thrust into the chair of St. Peter, who, in being numbered as Popes, serve no purpose except to fill up the catalogues of the Popes of Rome. For who can say that persons thrust into the popedom without any law by harlots of this sort were legitimate Popes of Rome? In this manner *lust*, supported by secular power, excited to frenzy in the rage of domination, ruled in all things." Again, "What tragedies did they perpetrate? With what pollutions was this See then stained? With what corruptions infected? With what filthiness defiled, and by these things blackened with perpetual infamy?" Such were the links in this chain of apostolic succession.

THE CLERGY

Ultimately became as corrupt as the hierarchy. From the tenth century they were prohibited marriage, and from that time to the fifteenth century the deterioration in morals progressed fearfully, until, it is said, that scarcely one in thirty of the clergy were pure men. *Concubinage* every-where abounded, and was considered far less crime than for a priest to marry. Said a canon of the Council of Toledo: "Any person, clergyman or layman, who has not a wife, but a concubine, is not to be repelled from the communion if he be content with *one*." "The houses of the priests and monks," says the Abbot Alrédus, "were brothels for harlots and scenes of dancing, buffoonery, and gambling." Damian represents the guilty mistress confessing to the guilty priest, and obtaining absolution from the man with whom she committed sin, again to be repeated and again to be absolved.

Father Gahan, in his "History of the Catholic Church," excuses the profligacy of the Popes and clergy by saying that some unworthy Popes, who had been thrust into the

apostolic chair by the intrigues of three women of scandalous lives, had disgraced their high station by the immorality of their lives, goes on to say that "Christ promised infallibility to the great body of her pastors in their public doctrine, but *nowhere* promised them *impeccability* in their *conduct*." That "the mark of the true faith was attached to their doctrines, not to the innocence of their morals." *

The Central Christian Advocate thus comments on Romanism and crime in reference to Scotland, the statistics of which have been furnished by a parliamentary return:

"The following are the facts which appear in the return: Of the Romish population in Scotland the criminals are over 37 per 1000; among the whole of the rest of the population it is only a little over 7 per 1000. That is, Romanism in Scotland produces, in proportion to the number of its adherents, more than five times the amount of crime which is produced by the same proportion of all the rest of the population. If crime among the Romanists in Scotland were at the same rate as among the rest of the population, the number of their prisoners ought to be only 2,920. But it is 10,740; thus giving 7,820 in excess of what it ought to be, compared with others. Of Roman Catholics in Scotland, one in every 27 is a criminal prisoner. Of the rest of the population, it is only one in every 132."

In the Roman Chancery the price of keeping a concubine was only *ten shillings* and *sixpence*. In modern times, in Mexico, Central and South America, priestly concubinage almost every-where prevails. Leading Jesuit teachers consider it allowable in the priesthood, while marriage is a crime. "Fornication, therefore, is sanctioned by a Spanish council, a Roman pontiff, the canon law," and a Roman saint. St. Ligouri says: "A bishop, however poor he may be, can not appropriate to himself pecuniary fines without the license of the Apostolic See. But he ought to apply them to pious uses. Much less can he apply those fines to any thing else but pious uses, which the Council of Trent has laid upon non-resident clergymen or upon those *clergymen who keep concubines*." This was the law of the Council of

* Gahan's Church History, page 280.

Trent and this the teaching of Ligouri, who was made a *saint* for his teaching. The same saint teaches in reference to

SABBATH BREAKING.

That "mere handling and the selling of goods at auction on Sundays is lawful on account of its being the general custom;" and so of bull fights and theaters on Sunday. "On the entrance of a prince or nobleman into a city it is lawful on a Sunday to prepare the drapery, arrange the theater, etc., and to act a comedy, also to exhibit the *bull fights*, because such marks of joy are morally necessary for the public good." Hence Sabbath-breaking universally prevails in all Catholic countries. At mass in the morning, at the bull fight or cock fight in the afternoon, at the theater at night, is the custom.

DRUNKENNESS

Is taught thus: "It is lawful to administer the sacraments to drunkards if they are in the probable danger of death, and had previously the intention of receiving them."

GAMBLING

Is also taught by this saint and practiced every-where in the Romish Church. He says: "Not only laymen, but even the clergy, do not sin if they play cards for the sake of recreation and for a moderate sum of money." It is no wonder then that Rome is full of lotteries, and that the Nun of Kinmare, in Ireland, sends over lottery tickets for sale in America. A few days since one of her lottery agents was arrested in Chicago for selling lottery tickets in violation of the State laws on gambling.

ILLEGITIMACY

Follows, of course, such teaching and training every-where; hence it is greater in Roman Catholic than Protestant countries. In 1870 the average illegitimate births in Europe stood, for Protestant countries 88 to the 1000 of the population, and in Catholic States 145.

CRIME,

In various forms, flows from the system. Passing by other countries and cities, examine the statistics of New York, the difference between native and foreign birth. The *New York Tribune*, of August, 1, 1870, after a careful examination of the statistics of crime for that city, says: "The worst rowdies and most dangerous criminals in and around the metropolis are the children of foreign born ancestors, and truth demands the statement that *nine-tenths* of such rowdies and criminals are of Irish descent." Speaking of the character in its contrasts, another paper has said: "Industrious and thrifless, devout and profane, chaste and foul-tongued, choleric and forgiving, warm-hearted and utterly unreliable, ready to turn a funeral into a frolic, or a frolic into a funeral."

The pastoral letter of the Catholic Council of Baltimore, in 1860, says: "It is a melancholy fact and a very humiliating avowal for us to make, that a very large proportion of the idle and vicious youth of our principal cities are the children of Catholic parents."

Passing back to Continental Europe, look at the crime of

MURDER,

As contrasted between Protestant and Catholic countries, we quote from Rev. Robert Seymour's book, "Evenings with the Romanists," published in 1856. Mr. Seymour bases his comparisons upon the government statistics, which are the most reliable in any country, as they are not sectarian but national.* He says:

"The yearly average of murders in all Italy—in that land where the Church of Rome is supreme and without a rival, is 1,968, so that every year there are left murdered in cold blood more men and women and children than often fall in our most blood-stained battle-fields. And this in the land of convents and nunneries and confessionals—in the land where, of all else on the wide surface of God's creation, we might

* See *Christian World*, 1869, pages 338-342.

expect the full and happy development of all the restraints which the Church of Rome imposes upon crime—in the land where priests and monks and nuns exceed a hundred and twenty thousand!

“The following are the results in all the several Roman Catholic countries, as contrasted with Protestant England:

Roman Catholic Ireland,		19	to the million.
“ “ Belgium,		18	“ “
“ “ France,		31	“ “
“ “ Austria,		36	“ “
“ “ Bavaria,		68	“ “
“ “ Sardinia,		20	“ “
“ “ Lombardy,		45	“ “
“ “ Tuscany,		56	“ “
The Papal States,		113	“ “
Roman Catholic Sicily,		90	“ “
“ “ Naples,		174	“ “
PROTESTANT ENGLAND,		4	“ “

“I ask, are not these figures eloquent? One thing at least is certain, as derived from these figures, official and governmental as they are; namely, that convents and nunneries and confessionals and all such institutions of Romanism have failed, in those countries, where they have been tried under the circumstances most favorable for their development, have failed wretchedly and signally. And the argument, that we ought to introduce into this country the institutions of Romanism even in a modified form, as more efficient in repressing crime than the principles and motives of Protestant Christianity, is not only answered, but ANNIHILATED.

“It may, however, be argued that these disastrous and horrifying results in Roman Catholic countries are not to be attributed to the religion of Rome, but to bad laws, evil institutions, and unwise legislation. This is just and true in a measure. The free and noble institutions of Protestant England, her wise and equitable laws, her civil freedom and her religious liberty, pervaded as they are by the moral principles of her Protestant Christianity, all tend to the suppression of crime; while in Roman Catholic lands the despotism of absolute power, the military government that with gauntleted hand dashes the printing-press in pieces or holds it in chains, the sacerdotal system, which forges the Procrustean bed of a State religion, on which every man must lie, whatever be his stature, and have his head and feet chopped to fit it, all these combine to engender crime; and while the people are left without justice against oppression, without redress in their wrongs, it is not wonderful that they take redress into their own hands, and in a spirit of wild justice vindicate their own wrongs, and avenge themselves. But still it may well be asked, and it is a cogent and awkward question, how it comes to pass that pure and eternal justice has thus taken wing and

fled from every Roman Catholic country in Europe as from some infernal clime, and has made her home in Protestant England as in her native place.

Although laws and governments may explain in some degree the causes of so marked a difference in criminality, yet it is impossible to conceal or stifle the conviction that there may be some element of difference between Protestantism and Romanism, which contains the secret. The practice of priestly absolution, as rife among the members of the Church of Rome, the practice of commuting penance or repentance for money, so general among them, the belief of an amount of merit in attending masses in privileged places, as a set-off against the demerit of sins, and, above all, the belief that masses can relieve the souls suffering for their sins in Purgatory, combined with the practice of buying and selling those masses, all tend to diminish the religious fear and awe associated with crime against God. The prevalence of such belief and such practices in any land tends necessarily to the multiplication of crime; and while this accounts for the higher criminality of the Roman Catholic countries of Europe, their total exclusion from Protestant England is one great element toward the diminution of such crimes within her borders.

But eternal and sacred truth demands a further statement. There is an element of difference between the two religions of immense importance. It is this:

Both Romanism and Protestantism are agreed as to the deep, black, awful sinfulness of the murderer. They are in accord as far as the murderer himself is concerned, as to his conscience, as to his soul, as to his eternal destinies if he die unrepentant. They may differ, indeed, as to the mode of getting rid of his guilt, but they are in accord so far as the murderer himself is concerned, while they are as wide as the poles respecting the murdered victim.

This difference is wide and important in its results. That which gives a double-dyed guilt and shivering horror to the crime of murder in the eyes of a Protestant is that it is suddenly sending an immortal being unbidden before his final Judge, unprepared, and perhaps unthinking before the last judgment, then and there, "with all his imperfections on his head," to receive his eternal destinies. There is no change in the grave; as he lived and died, so he rises and is judged. It is this that gives such unspeakable awe to this crime, and makes a good man shudder at its very name. But in the Church of Rome all this feeling, so cogent in restraining this crime, is annihilated. In her it is held that the moral condition of a man may undergo a change in the grave, that he may be purified and bettered in his after state by purgatorial sufferings; and that after a time he may even stand spotless and

blameless before his Judge. In connection with this doctrine it is held that the friends of the dead can relieve his sufferings, and secure his release, by getting masses said for his soul. And these masses are to be bought and sold as any other merchandise in the market. The result is, that the murderer looks on his bleeding victim, as he lies stark and ghastly, and he comforts himself with the thought that the surviving friends of the victim have it in their power to save him by having masses offered for his soul; and that if they indeed fail, if they withhold the money from the priest, he himself has to pay but a trifling sum for the required number of masses; and he thus relieves himself, he disburdens his conscience of all that which gives the highest awe, the darkest and dreariest color to this crime in the eyes of a Protestant Christian."

Rome stamps her image and superscription on the faces and forms of her adherents. The Catholic picture and the Catholic face correspond wonderfully. The expression of religion in both is sadness, sorrow, dejection. It is not the religion of Christ, which is that of hope, peace, and joy in the Holy Ghost. It is the religion of bondage, asceticism. The life corresponds with the appearance, and the person, place, or nation takes its likeness from the system. Many of the Popes were great men, and few of them were greater or grander than the late Pius IX. With a fine physical form, many natural traits of benevolence and kindness, he would have made one of the noblest of men, but the system, with its misfortunes, made him a sad and sorrowful man. The emperors, kings, and rulers of the nations in Rome might have been *fathers* to their people, but through this system became tyrants to their subjects, worse than Herod, Caligula, or Nero! Such was Charles V, Ferdinand, Charles IX, Louis XIV, Henry VIII, the dukes of Guise, and princes of Savoy. Women of talent and beauty, through the system, became Jezebels of intrigue and persecution, as Bloody Mary and Catherine de Medici.

DISTINGUISHED FAMILIES,

Adhering to Rome, received the brand of the system on their destiny hard to shake off: the justice of God follows them as it did the houses of Jeroboam and Ahab.

THE STUARTS,

who left Ireland for Scotland in the sixth century, shook off the religion of St. Patrick and Columba, adopted that of Rome, gave kings and queens to Scotland and England, are now without a male descendant in the world. The beautiful Mary, Queen of Scots, had for her mother a *Guise*, brought up in the French Court; and in all the dissimulations of Romanism, she was doomed to play a sad and dubious part in Scotch and English history. Her son, James I, in order to secure his dynasty on the English throne, sought a Popish wife for his son in France, at the same time refusing aid to his daughter married to a German prince, lest it should interfere with the succession of his son. His son-in-law was defeated by Austria, lost his possessions and his life. The widow and her orphan daughter returned to England, and lived in neglect and poverty, while James's son, Charles I, and his Popish wife ascended the English throne, only to be driven from it in a few years. His son, Charles II, lived a life of dissipation, and died a Catholic. His brother James ascended the throne and attempted to restore the Papacy, but had to flee and leave it to his Protestant son-in-law, William III. Anne proved faithful to her Church and nation. The Stuarts are cast off, while the son of the orphan daughter of Elizabeth, who had married a Hanoverian prince, comes to the English throne as George I. The last of the Stuarts died in a monastery and is buried in Rome. The descendants of the Popish wife of Charles are cut off, while the descendant of the orphan child of Elizabeth and Frederick sits upon the throne as Queen of Great Britain and Empress of India. The Medici and the Guises, who executed the Bartholomew massacre, have melted away. The House of Savoy, that persecuted the Waldenses, has now become their defense, in the person of the king of Italy. The Bourbons, that might have been Protestant, and were once rulers of France, Spain, and Naples, might still have been throned in the leading nations of Europe, but



W. G. Jackson

are cast out as withered branches, and the name has become the synonym of despotism and incurable obstinacy. The same is true of

NATIONS.

The Papacy found the Romans the conquerors of the world. It left them at the feet of nations, and the slaves of Austria and France. It found the Irish one of the brightest of the Celtic races, and leaves them a by-word among the nations. The Popes found Rome the capital of the world, but under their rule the population sank to eighty thousand. The invasions of Goth, Vandal, and Hun had devastated the city, and the fearful wars that followed were fomented by the Popes and their nephews. Italy lost the flower of her population; Northern Africa more than the half of what she once possessed. Europe, through civil wars and crusades fomented by the Papacy, lost millions of her children. For years the population did not increase. The life of the peasants was like that of the brutes. The nobles had mass said to them before they rose from their bed. At night they had to be carried back drunk. Poverty, disease, and famine reduced the populations well-nigh to starvation. In the nineteenth century some Protestant countries double their population in twenty-five years. In the tenth and eleventh centuries they were at a stand-still through the Papacy.

The New World was little better than the Old under the sway of Rome. By the cruelty of her conquerors more than half the aboriginal populations of the West Indies, Mexico, Central and South America melted away. A priest introduced African slavery, which soon spread along the continent until the Puritan spirit drove it back. The lives of the priests who followed the first missionaries became dissolute, and the people sunk into superstition and the vilest vices. The rejection of the Spanish and Portuguese governmental yoke did not free them much from their bondage. These republics still groan under Romish tyranny, and are plunged frequently into sanguinary revolutions. The Gospel

is their only cure. St. Hilaire, one of the most brilliant writers of France has well presented this in reference to the *Gospel and the Latin races*.

"One of the most striking proofs of the progress of materialism is the ever-increasing importance which, in these days, is attached to questions of race and of climate, and to the influence of these two agents upon the moral and religious life of nations. In the last century it was to climate that the greater share of this influence was ascribed, and we know to what an extent Montesquieu pushed this notion. In our times, on the contrary, the question of race is predominant, and that of climate has been thrust into the background. Plausible theories are every day invented to prove to us that such a race is inevitably predestined to believe, such another race to be skeptical; this race to serve, and that race to rule; that every religion has its geographical limits rigorously marked out upon the globe, and beyond which it has no power to advance; that Islamism, for example, can not pass a particular degree of latitude without being arrested in its progress by Catholicism, which, in regions beyond this point of contact, must inevitably be in the ascendant, and that Catholicism, in its turn, can not advance northward without encountering Protestantism, which, to the ices of the pole, will forever bar the way against it.

"It is time, for the honor of the truth, which is not restricted to any period in time, nor to any country on the globe, to expose the fallacy of these false theories, which attempt to stereotype history, and to subjugate the free play of human volition to the action of arbitrary laws. This may be the rule, if you will; but the exceptions are so numerous, that, far from confirming that rule, they seem to be doing their best to disprove and contradict it. Thus, for example, Ireland, situated under the latitude of Puritan Scotland, shows us the most fetich-like and degraded type of Catholicism to be found on the surface of the globe. Again, in the south of France, and under the bright skies of Italy, our Alps have been the cradle and the indomitable asylum of the most severe and spiritual Protestantism which has ever existed, even in the north of Europe. Lastly, in Spain, upon that natal soil of the most aggressive and the most ferocious Catholicism, it was in frivolous and gay Andalusia that the noble Reformation movement of 1559, so soon burnt out by the fires of the Holy Office, had its rise. It was thence, too, that three centuries later, Protestantism, re-arising from its ashes, set forth on its march to conquer the Peninsula!

"There is in the Evangelical faith such a power of expansion, it stands so far above all influences of race and climate, that we hesitate not to say that to it alone belongs the future. Catholicism, now withering away like an ill-conditioned plant, in that privileged zone where

Christianity was born, has indeed been able to abstract its vital forces, and to falsify its whole development; but it has not been able to dry up the spring whence salvation is always ready to flow, and whence life may ever be renewed. The three great races of the South—those of France, Italy, and Spain—have been disinherited by Romanism of their rich future, and have suffered themselves to be either degraded by superstition or led astray by infidelity. The Gospel which makes men free, driven back towards the North, has taken root beneath the frosts of the pole, and there has diffused light, warmth, and life.

"But there is a place for all nations at the banquet of their common Father, and no one of his children is forever excluded from the paternal inheritance. The season of the Latin races has not passed away forever; it would be more just, from the Gospel point of view, to say that it has not yet come. Let us leave these races—privileged in so many ways, but for whom the most beautiful gifts have too often been but snares, to draw their supplies once more from the true source of regeneration, and then only shall we know all that they can do. Then, under the natal zone of the Gospel, we shall see its work amongst those who first received it, but who have not known how to keep the treasure. Should the Latin races learn how to break with Catholicism, and enter, in their turn, upon a new career, what a noble use would they not make of these rich gifts of which, hitherto, they have not known how to take advantage!"

Professor Laveleye, himself a Catholic, and professor in the University of Liege, has not only taken up this thought, but followed it out in his celebrated pamphlet on "Protestantism and Roman Catholicism in Their Relations to the Liberty and Prosperity of Nations," a condensation of which is found in the following pages translated for the *Christian World*:

"If the Latin races are declining, it is not by reason of the blood flowing in their veins, the European nations being, moreover, too much mingled and descended from one and the same stock. But what seems to result from history, and especially from contemporary events, is that Catholic nations, as compared with those which have ceased being such, seem rather to be receding. But this is not the influence of blood, for about the sixteenth century Spain, France, and Italy possessed a liberty quite like theirs. The Protestants of Latin race surpass the populations that are German, but Catholic. In the same country, the same group, of the same tongue and origin, it is a well established fact that the Reformed advance more rapidly and regularly than the Catholics.

RELATIVE PROGRESS.

"The Scotch, who were still barbarians when Ireland was highly civilized, having adopted the Reformation, have outstripped even the English, notwithstanding the inferiority of climate and soil; while Ireland remains wretched and incapable of rising.

"In the canton of Appenzell, which is divided into two parts, one Protestant and the other Catholic, but both of an identical German origin, we find on the Protestant side education, industry, activity, intercourse with the external world, and, consequently, wealth; but on the other side, inactivity, routine, ignorance, and poverty.

SOCIAL CONTRASTS.

"Wherever in a single country the two forms of worship confront each other, the Protestants are more active, more industrious, richer than the Catholics. In the United States the majority of the Catholics are poor. In Canada, the great business concerns, manufactures, commerce, are in the hands of the Protestants. The same is true in France. At Nîmes, the majority of the workmen are Catholics; the heads of manufacturing establishments and of trade, the capitalists, belong in general to the Reformed religion. In Mazamet, the Elbœuf of the South of France, all the heads of manufactories, with one exception, are Protestants.

"After the Revocation [of the Edict of Nantes] the Refugees carried their different industrial pursuits into England, Prussia, and Holland. The quotations, at the Exchange, of the public securities of Protestant states are far higher than those of Catholic states. To-day, in Germany, trade in products of the intellect is almost entirely in the hands of Protestants and Jews.

"In view of all these concurrent facts, it is difficult not to admit that it is

RELIGION, AND NOT BLOOD,

which has caused the extraordinary prosperity of certain nations. The Reformation conferred upon the countries that adopted it a strength which history can scarcely account for.

GROWTH OF POWER IN PROTESTANT COUNTRIES.

"The Netherlands had two millions of souls on a soil half sand, half marsh. They resist Spain which held Europe in its hands, and scarcely have they become free when they cover the seas with their flag, take their stand at the head of the intellectual world, become the soul of all great European coalitions, make head against England and France allied against them, offer to the United States the type of a

Federal Union, and give the example of those financial combinations which contribute so powerfully to the development of wealth—banks of issue and joint-stock companies.

"Sweden—a million men on a granite soil, buried six months in the year in snow—intervenes on the Continent under Gustavus Adolphus (1630–1632) with the vigor which, we all know, beats Austria and saves the Reformation.

England is, to-day, the queen of the seas, the foremost of industrial and commercial nations, and governs in India two hundred millions of men.

"The United States grow with marvelous rapidity. They count forty-two million inhabitants, and already constitute the richest and most powerful people of the globe.

"Prussia beats two empires, each twice as populous as herself, one in seven weeks, the other in seven months.

"We can foresee that in two centuries America, Australia, and Southern Africa will belong to the Anglo-Saxon heretics, and Asia to the schismatical Slaves [Russians].

THE ROMAN CATHOLIC NATIONS OF TO-DAY.

"The nations subject to Rome seem smitten with sterility, do not colonize, have no power of expansion. Their past is brilliant, but their present is dark, their future disquieting. Can there be a more sad situation than that of Spain, and even of France? Italy and Belgium seem happier, but is liberty permanently established there? We may be permitted to doubt it. Meanwhile these countries are becoming covered with societies inspired by the Jesuits, and monastic societies are laying hold of the new generation in order to rear it in hatred of the institutions of its native land.

"Two centuries ago the supremacy belonged to the Catholics. To-day, place on one side France, Austria, Spain, Italy, and South America, and on the other, Russia, Germany, England, and North America; evidently the predominance has passed over to the heretics. Nor is it difficult to point out the causes.

EDUCATION AND ENLIGHTENMENT.

The first condition of progress is *the diffusion of enlightenment*. The application of science to production—here is what causes the superiority and the wealth of civilized man. Education is also indispensable to the practice of constitutional liberty. Protestant States alone have succeeded in securing education for all.

In the matter of elementary instruction, the Protestant States are incomparably more advanced than Catholic countries. The reason: The reformed religion rests upon a book—the Bible. *The Protestant*

must know how to read. Thus the first and the last words of Luther were: "Instruct the children; this is the duty of parents and of magistrates, it is a command of God." The Catholic religion rests upon the sacraments and certain ceremonies; it does not exact reading. To know how to read is rather a danger; it unsettles the principle of obedience and leads to heresy. The priest will therefore be hostile, rather than otherwise, to education. The organization of popular instruction dates from the Reformation. This is in itself an evident reason for the superiority of Protestant States.

THE MORALS OF ROMAN CATHOLIC AND PROTESTANT NATIONS.

The strength of nations depends undeniably on their *morality*. It seems to be an established fact that the moral standard is higher among Protestant peoples than among Catholic ones. In the literary works in France, in the theatrical pieces that are in vogue, adultery, under all its forms and in all its varieties, always constitutes the ground-work. The most successful novels deserve to be banished from the circle of a reputable family. It is not so in England and in Germany; every thing which is not a foreign imitation is of a perfectly proper tone and style.

See the consequences. What a contrast between those stern Calvinists who

CONQUERED DESPOTISM AND FOUNDED LIBERTY

In England and America, and the men of the French Revolution. These last very quickly adapted themselves to the slavish repose under the restoration. The Beggars of Holland fought for a much longer time, and passed through very different trials, without weariness and without discouragement. They had *faith*.

THE TWO MOTTOES.

When religious feeling becomes enfeebled, the spring of moral life is the point of honor, vanity, the desire for men's approval. Napoleon's exclamation, "Soldiers, on your return to your firesides, you will be able to say, 'I was at Jena, I was at Austerlitz,'" and Nelson's, "England expects every man to do his duty," express the contrast better than any thing we could say.

FREE INSTITUTIONS THE OUTGROWTH OF THE REFORMATION.

The Reformation has favored the progress of nations by permitting them to found free institutions, while Catholicism leads to despotism or anarchy. The natural government of Protestant nations is representative government; that which is congenial to Catholic nations is despotic government. For the latter the condition of peace consists

in submission, according to the admission of the very organs of the Holy See.

If the Revolutions of the Netherlands, of England, and of America have been successful, while the French Revolution about miscarried, it is because the former took place in Protestant countries and the latter in a Catholic country. Voltaire recognized this fact.

Primitive Christianity naturally favored the establishment of free and democratic institutions. By raising up and purifying the individual man, it rendered him capable of self-government.

CHRISTIANITY THE FRIEND, ROMAN CATHOLICISM THE ENEMY, OF LIBERTY.

The defenders and the opponents of the Church confound Christianity with Catholicism, so as to ascribe to it all that is good or all that is evil. This is an error. Christianity is favorable to liberty; Catholicism is its mortal enemy; so its infallible head affirms, and history supports his assertion. At first a democratic Republic, the Church became aristocratical, then a constitutional monarchy. To-day she realizes the ideal of the most absolute despotism conceivable. If civil society seeks to mold herself on the model of religious society, she must be subject to a despotic government. Such is the understanding of the authoritative organs.

The Reformation, on the contrary, being a return to Christianity, tended to give birth to republican and constitutional institutions. The Protestant recognizes the Bible alone as his authority, and does not bow before the authority of a man.

THE REFORMATION AND THE RIGHTS OF MEN.

Far from preaching resistance, the Reformers enjoined obedience. Scarcely would they admit full liberty of conscience. But, in spite of them, the principle of political and religious liberty and that of the sovereignty of the people issue logically from the Reformation. It has every-where been its natural fruit.

From the moment that the Reformation placed the Gospel in the hands of the peasantry, they demanded the abolition of serfdom, and the recognition of their rights, "in the name of Christian liberty." The Reformation every-where incited to energetic claims of natural rights—freedom, toleration, equality, popular sovereignty. These principles, recorded in the writings of the times, form the basis of modern liberty; they have always found eloquent advocates among Protestants.

PROTESTANTISM FAVORS SELF-GOVERNMENT.

These ideas—that man has an ownership in himself, that no one can demand of him a service or a contribution, save with his express

consent, that government, justice, all powers emanate from the people—are found among most races, before the development of kingly authority; but after having been choked, during the Middle Ages, by feudalism, and, in the fifteenth century, by the regal power, they have regained life in Switzerland, England, Holland, and the United States, thanks to the democratic breath of the Reformation. It is only in Protestant lands that these principles have maintained themselves, and secured to the people order and prosperity.

HOW FRANCE MIGHT HAVE SECURED SELF-GOVERNMENT.

If France had not persecuted, butchered, exiled those of her children who had been converted to Protestantism, she could have developed the germs of liberty and self-government that had been preserved in the provincial States. If the French noblesse had retained the spirit of independence it had received from Protestantism, it would have imposed limits upon the royal authority, and would have escaped that Oriental despotism of Louis XIV and his successors which obliterated its characteristics.

MERE NEGATIONS IMPOSSIBLE.

A man can not emancipate himself from the domination of Rome by a simple negation or an intellectual doubt. We all know what the issue is. It is a logical one; a man destroys nothing that he is unable to replace. Free thought, far from breaking the yoke of the Church, will rather strengthen it by the horror which it inspires; for it does not meet the wants of man's heart.

ROMAN CATHOLICISM AND REVOLUTION.

The attempt to destroy Catholicism without substituting any thing in its place gives birth to the revolutionary spirit, which is peculiar to Catholic nations. Protestants respect law and authority; Catholics not being able to lay the foundations of liberty, or do without it, make despotism a necessity, but do not resign themselves to enduring it. Hence a perpetually active ferment. Whence comes the evil? We answer: regular liberty is not possible without morals. The ministers of religion are the only persons who speak to the people respecting morality and duty. If discredited in the minds of the masses, who shall take their place in this office? Not freethinkers. It has been said that Christianity is a great school of respect. If to defend liberty liberal Voltairianism disturbs the authority of Catholicism, respect for lawful authority disappears and gives place to a spirit of opposition, vilification, hatred, and insurrection.

PROGRESS DIFFICULT.

In matters of social reform, with the support of the clergy every thing is easy; without it every thing is difficult, or even impossible. Decree compulsory primary education in Protestant countries, and you attain your end. If, on the contrary, the priest be hostile, the law is not observed. Let him enter the school, and he prepares the triumph of absolutism. Expel him, and he overthrows the school by causing it to be deserted.

CHAPTER V.

ROME DRUNK WITH THE BLOOD OF THE SAINTS.

PERSECUTIONS IN ITALY, SPAIN, FRANCE, ENGLAND, IRELAND, SCOTLAND,
HOLLAND, AMERICA.

THE fearful persecutions of which Romanism is guilty are derived from two causes: first the essential spirit of the system which, like the leopard, can not change its nature or its spots. Secondly, the arrogance and assumption of her claims to supremacy and infallibility. By the first she is impelled forward in her career of cruelty; by the second, she defends her course as the mother and mistress of all Churches looking upon those who have left her fold as rebels to be subjugated. In Revelation xvii, 6, where the apostle saw "the woman who rode upon the seven-headed beast drunk with the blood of the saints and of the martyrs of Jesus, *he wondered*," not because she was pagan Rome, from whom he was suffering exile then, but Christian Rome. Here was the mystery! the wonder! It belongs to history to unfold that mystery. "And in her [said the angel to John, Revelation xviii, 24] was found the blood of prophets and of saints, and of all that were slain upon the earth."

It is a remarkable fact that the first blood shed and the first murder committed sprang from religious persecution. Cain has left his spirit and his cause as a legacy to Rome, and the blood of Abel sends its voice down the ages to mingle with the cry of the martyr souls under the altar, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." (Revelations vi, 10.) Martyrologies have been written on this subject, of which Fox's is still the best; it is mine to group a few facts as illustrations of the system.

Death of Abel.





PERSECUTIONS IN ROME AND ITALY

Began at an early period, and continued almost to the last year of Pius IX, while they grew with the Church's growth and strengthened with her strength, never relaxing, only as the power to persecute was wanting. So entirely had Romanism triumphed over the martyred saints within her own city, that after burning the martyrs at the gates of the castle of St. Angelo, she cast their ashes into the Tiber as unclean, and would not allow a resting-place in any of the cemeteries within the city to a Protestant who had died in Rome. It was only without the gates of the city, hard by the tomb of Caius Cestius and the Mamertine prison of St. Paul that Protestant bones were allowed to sleep. Upon the tombs of the sleeping dead no text of Scripture, expressing a hope of the resurrection, was allowed to be written; but all is changed since Victor Emmanuel entered Rome. How sad that the Protestant bishop of Lincoln, England, should imitate the spirit and cruelty of Rome!

SAVONAROLA.

At a time when Rome was reeking with moral filth, and her Pope, Alexander VI, was living in adultery the voice of the sainted Savonarola was heard from Florence all over Italy, resounding against the vices of the Popes and the clergy. Thousands hung on the lips of the great preacher, whose burning words moved and melted them to tears. But the greatest light of the Romish Church must be put out and his voice silenced in death. The Duomo could not contain the crowds that thronged to hear him, whose sobbing cries drowned the preacher's voice. Imprisoned, put to the rack, the torture, he was faithful. Then came the trial by fire. He, with two others, Silvestro and Fra Dominico, was burned to death on the great piazza, May 22, 1498, and their ashes cast into the Arno. Dante, the great poet, after being banished by the Popes from Florence, died in exile at Ravenna; Savonarola, the great

preacher, had gone up to paradise in his chariot of fire. A century passed away. The Reformation began.

PERSECUTIONS IN CALABRIA.

A few Italian noblemen encouraged several Waldensian families to settle in Calabria. They brought their ministers with them. Soon the country was turned into a paradise, and the community worshiped God in their own way. They were too near Rome. The Popes raised the persecution. Pius IV, author of the *paganized creed* of the Church, sent a cardinal, the viceroy, and an army against them. One monk wished to shed the first blood, seized a young girl and plunged his dagger in her heart; he did not rest until he had slain eighty with his own hand. The remainder were hunted down like wild beasts, taken, tortured, burnt alive, and scattered, so that few were left, and the settlement was broken up. John Lewis Paschal, one of their most eloquent young ministers, was brought to Rome to die. From the prison he wrote Camilla Guirina, his betrothed, a beautiful and brilliant young lady, who wished to die with him. "Alas," said she, "so near to Rome and so far from me." He was strangled and burned to death on the bridge at the foot of St. Angelo, in the presence of Pius IV and his cardinals, on the 9th of September, 1560.

ANTONIO PALERIO

Was an orphan child of wealthy and aristocratic parents. Under the care of his uncles he received a finished education, and might have retired to his estates, but receiving the Gospel in the power of it, he wished to be useful, and was professor in succession of the Universities of Siena and Lucca. He wrote a small work called the "Benefits of Christ's Death," which had a powerful effect in spreading the Reformation in Italy. He traveled extensively as an evangelist, and scattered the seed of truth wherever he went. On the day of his martyrdom he wrote the most tender letters to his wife and children. He was hanged, his



CHARLES IX.



CATHERINE DE MEDICIS.



THE CARDINAL OF LORRAINE



DUKE HENRY DE GUISE.

Noted Persecutors of the Papal Church.

body then burned on the bridge at the foot of St. Angelo on July 3, 1570, and his ashes cast into the Tiber.* Valdes, Peter Martyr, and Ochino went every-where preaching the Word. Even the Benedictine Monastery of Monte Cassino contained some who loved the truth. But the fires of the Inquisition were kindled every-where, and the Reformation, that began so gloriously in Italy, was suppressed for three centuries. Even as late as 1866 six martyrs were burned to death in the streets of Barletta for their religion.

SPAIN.

At an early period in the Reformation Spain became the scene of a great religious movement, that promised to ally the Peninsula with Protestant nations. But the Inquisition and the Jesuits crushed out its spirit and its life by burning whole hecatombs of victims in Madrid, Seville, Valladolid, Cadiz, Salamanca, and the provinces of fair Andalusia.

THE WALDENSES AND ALBIGENSES,

On the southern and northern slopes of the Alps in Italy and France, remained distinct in their ecclesiastical independence of Rome from the earliest times, retaining their apostolic doctrines, primitive simplicity, and purity of life. As a Church set upon a hill, it shone out amid the dark ages, contrasting strongly with the vices and superstitions of Rome. For four centuries or more, from Innocent III to Gregory XIII, this people suffered all manner of barbarities from Rome.

The beautiful valleys of Lucerne, La Perouse, and San Martino, the homes of the Vaudois, became deluged with blood. A beautiful description of the people and their struggle is given in *Harper's Magazine* for 1870, part of which we give here:

"San Martino has formed for ages the citadel of the Vaudois, the last refuge of religious freedom. Often, when the Papal troops had

* See "Martyrs of the Tract Cause," by Dr. Hurst.

swept over its sister valleys, filling their fairer scenery with bloodshed and desolation, the brave people of the interior vale defied the invaders. The persecutors turned in alarm from the narrow pass where every crag concealed a marksman; where huge stones were rolled upon their heads from the heights above; where every cave and rock upon the mountain-side were tenanted by a fearless garrison. Here, within the borders of Italy itself, the Popes have never been able, except for one unhappy interval, to enforce their authority. Here no mass has been said, no images adored, no Papal rites administered by the native Vaudois. It was here that Henry Arnaud, the hero of the valleys, redeemed his country from the tyranny of the Jesuits and Rome; and here a Christian Church, founded perhaps in the apostolic age, has survived the persecutions of a thousand years.*

The territory of the Vaudois embraces scarcely sixteen square miles. The three valleys can never have contained a population of more than twenty thousand. In every age the manners of the people have been the same. They are tall, graceful, vigorous; a mountain race accustomed to labor or to hunt the chamois in his native crags. The women are fair and spotless; their rude but plaintive hymns are often heard resounding from the chestnut groves; their native refinement softens the apparent harshness of their frugal lives.† Over the whole population of the Vaudois valleys has ever rested the charm of a spotless purity. Their fair and tranquil countenances speak only frankness and simplicity; their lives are passed in deeds of charity, in honest labors, and in unvarying self-respect. The vices and the follies, the luxury and the crime that have swept over Europe never invaded the happy valleys, unless carried thither by the Papal troops. No pride, no avarice, no fierce resentment disturbs the peaceful Vaudois; no profanity, no crime is heard of in this singular community. To wait upon the sick, to aid the stranger, are eagerly contended for as a privilege; compassion, even for their enemies, is the crowning excellence of the generous race. When their persecutor, Victor Amadeus II, was driven from Turin by the French, he took refuge in the valleys he had desolated, in the cottage of a Vaudois peasant. Here he lived in perfect security. The peasant might have filled his house with gold by betraying his guest; he refused; the duke escaped, and rewarded his preserver with characteristic parsimony.

We may accept, for we can not refute, the narrative of their early history given by the Vaudois themselves.‡ Soon after the dawn of

* Muston i, p. 107. "The Israel of the Alps" is the most complete account of the Vaudois. A work of great learning, research, and enthusiasm.

† Muston i, p. 7.

‡ The Vaudois writers concur in placing their own origin at a period before Constantine. Leger i, p. 25 *et seq.*

Christianity, they assert, their ancestors embraced the faith of St. Paul, and practiced the simple rites and usages described by Justin or Tertullian. The Scriptures became their only guide; the same belief, the same sacraments they maintain to-day, they held in the age of Constantine and Sylvester. They relate that, as the Romish Church grew in power and pride, their ancestors repelled its assumptions and refused to submit to its authority; that when, in the ninth century, the use of images was enforced by superstitious Popes, they, at least, never consented to become idolaters: that they never worshiped the Virgin, nor bowed at an idolatrous mass. When in the eleventh century Rome asserted its supremacy over kings and princes, the Vaudois were its bitterest foes. The three valleys formed the theological school of Europe. The Vaudois missionaries traveled into Hungary and Bohemia, France, England, even Scotland, and aroused the people to a sense of the fearful corruption of the Church. They pointed to Rome as the antichrist, the center of every abomination. They taught, in the place of the Romish innovations, the pure faith of the apostolic age. Lollard, who led the way to the reforms of Wyclif, was a preacher from the valleys; the Albigenses of Provence, in the twelfth century, were the fruits of the Vaudois missions; Germany and Bohemia were reformed by the teachers of Piedmont; Huss and Jerome did little more than proclaim the Vaudois faith; and Luther and Calvin were only the necessary offspring of the apostolic Churches of the Alps.

The Popes had succeeded in subjecting kings and emperors; they now employed them in crushing the people. Innocent III excited Philip of France to a fierce crusade against the Albigenses of the south; amidst a general massacre of men, women, and children the gentle sect sank, never to appear again. Dominic invented, or enlarged, the Inquisition; and soon in every land the spectacle of blazing heretics and tortured saints delighted the eyes of the Romish Clergy.* Over the rebellious kings the Popes had held the menace of interdict, excommunication, deposition; to the people they offered only submission or death. The Inquisition was their remedy for the apostolic heresies of Germany, England, Spain—a simple cure for dissent or reform. It seemed effectual. The Albigenses were perfectly extirpated. In the cities of Italy the Waldenses ceased to be known. Lollardism concealed itself in England; the Scriptural Christians of every land who refused to worship images or adore the Virgin disappeared from sight; the supremacy of Rome was assured over all Western Europe.

Yet one blot remained on the fair fame of the seemingly united Christendom. Within the limits of Italy itself a people existed to whom the mass was still a vain idolatry, the real presence a Papal fable; who

* Milman, *Lat. Christ.* iv. 266.

had resisted with vigor every innovation, and whose simple rites and ancient faith were older than the Papacy itself. What waves of persecution may have surged over the Vaudois valleys in earlier ages we do not know; they seem soon to have become familiar with the cruelty of Rome; but in the fifteenth century the Popes and the Inquisitors turned their malignant eyes upon the simple Piedmontese, and prepared to exterminate with fire and sword the Alpine Church.

And now began a war of four centuries, the most remarkable in the annals of Europe. On the one side stood the people of the valleys—poor, humble, few. Driven to resistance by their pitiless foes, they took up arms with reluctance; they fought only for safety; they wept over the fallen.* Yet it soon appeared that every one of the simple mountaineers was a hero; that he could meet toil, famine, danger, death with a serene breast in defense of his loved ones and his faith; that his vigorous arm, his well-ordered frame, were more than a match for the mercenary Catholic, the dissolute Savoyard; that he joined to the courage of the soldier the Christian ardor of the martyr; that he was, in fact, invincible. For four centuries a crusade almost incessant went on against the secluded valleys. Often the Papal legions, led by the Inquisitors, swept over the gentle landscape of Lucerna, and drove the people from the blazing villages to hide in caves on the mountains, and almost browse with the chamois on the wild herbage of the wintry rocks. Often the dukes of Savoy sent well-trained armies of Spanish foot to blast and wither the last trace of Christian civilization in San Martin or Perouse. More than once the best soldiers and the best generals of Mazarin and Louis XIV hunted the Vaudois in their wildest retreats, massacred them in caves, starved them in the region of the glaciers, and desolated the valleys from St. Jean, to the slopes of Guni-vert. Yet the unflinching people still refused to give up their faith. Still they repelled the idolatry of the mass, still they mocked at the Antichrist of Rome.

In the deepest hour of distress the venerable barbes (pastors) gathered around them their famine-stricken congregations in some cave or cranny of the Alps, administered their apostolic rites, and preached anew the Sermon on the Mount. The psalms of David, chanted in the plaintive melodies of the Vaudois, echoed far above the scenes of rapine and carnage of the desolate valleys. The apostolic Church lived indestructible, the coronal of some heaven-piercing Alp."

Through centuries the persecutions continued, until the valleys were again invaded by a crusading army of French, German, and Irish, when thousands perished, some were

*Gilly, *Excursion*, has various legends of the early wars. Perrin and Leger are the authorities.

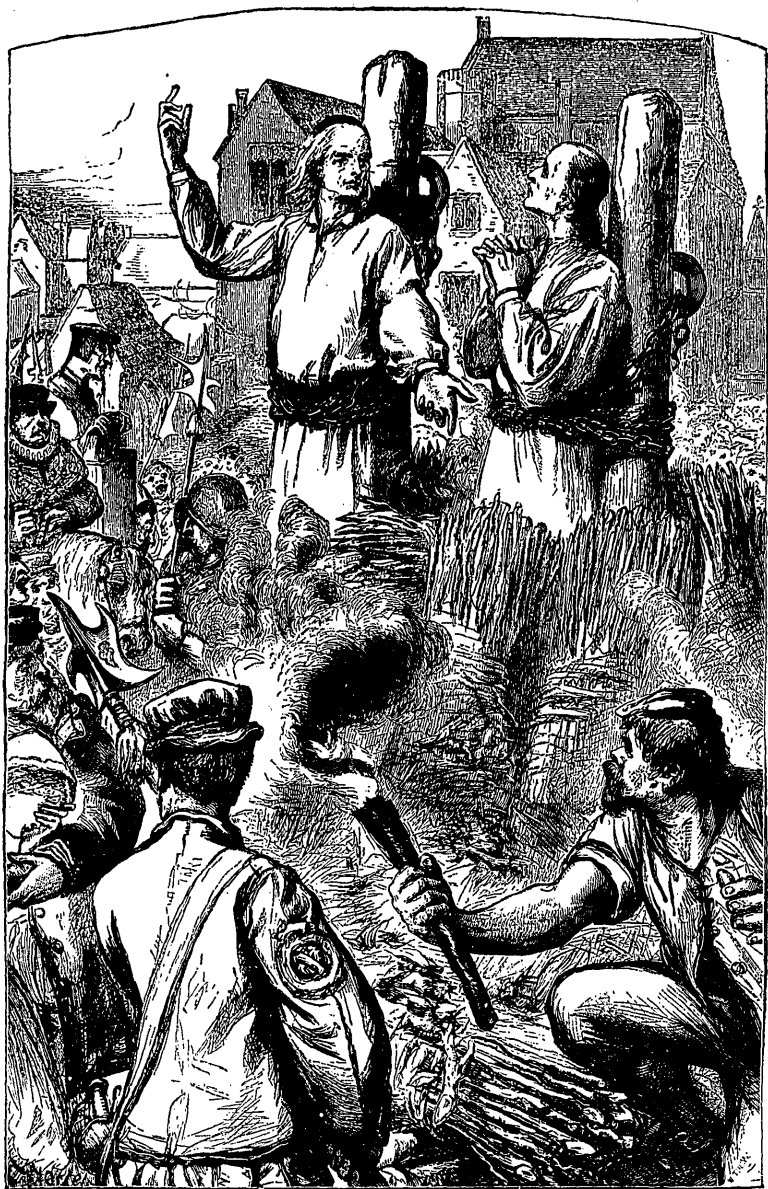
thrown into burning fire-ovens, some women were buried alive, and men had their heads blown off by igniting gun-powder in the mouth, little children were torn asunder, and others had their brains dashed out against walls by Irish soldiers of the Pope. Hundreds were suffocated in caves, to which they had fled for safety. The remnant scaled the rocky heights of the Alps, and many perished in their mountain homes, whose bones lay bleaching on Alpine heights, which caused Milton, then Secretary of State, to write his poem—

“Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,” etc.

They were avenged, Cromwell interfered, and the Alpine Church was spared to become the liberator of Italy and the evangelizer of Rome. Victor Emmanuel, the descendant of their ancient persecutor, the Duke of Savoy, became their friend and the avenger of their cause.

ROMISH PERSECUTIONS IN ENGLAND

Commenced at an early period. Wyclife's body was exhumed and burned and the ashes thrown into the Avon. His followers, which were numerous, were every-where persecuted. They fled to the woods to worship, and were slaughtered there like sheep. Lord Cobham was executed, and Tyndale, the Bible translator, was strangled, and his Bibles burned. Thomas Bilney died in the flames as a soldier of Christ. John Lambert, when burning, in answer to the request of a priest to pray to saints, exclaimed, with uplifted hands, each finger in a blaze, “None but Christ, none but Christ.” At the Tower of London, the heads of Lady Jane Gray and other noble witnesses were doomed to roll off the executioner's block. At Smithfield, where the martyrs' monument now stands, many perished for the Master's sake. At Oxford, where stands the martyrs' memorial, Cranmer, Latimer, and Ridley perished. Latimer said to Ridley: “Be of good courage, Brother Ridley, for



Martyrdom of Latimer and Ridley.

we shall this day light such a torch in England as shall never be put out." And what shall we more say of Bishop Hooper, of Rogers, Saunders, Taylor, Bradford, Philpot, and a host of others whose names are not only in "Fox's Martyrologia," but in the "Lamb's Book of Life." More than four hundred perished in Bloody Mary's reign, giving up their lives at the stake for the name of Jesus. In Scotland men and women were sewed up in sacks and flung into the sea.

IN IRELAND,

On the 23d of October, 1641, a priest at the altar announced a religious war. The massacre at once commenced, and ceased not until *forty thousand* Protestants were slaughtered in a few days in Ireland. All kinds of torture conceivable the assassins applied to their helpless victims. In the Revolution, in 1688, at the siege of Derry, and at the battles of the Boyne and Aughran, similar barbarities followed. And in the Rebellion of 1798 thousands perished by Catholic massacres, so that all the Protestants they could find sheltered in a large barn they burned to death by setting the barn on fire. Children cast out by their mothers to escape the flames were flung back again to perish in them.

After butchering their victims in the jail at Wexford, others they placed upon the Wexford bridge, piked them, and flung their bleeding bodies into the river below.

In the crusades against the Albigenses, north of the Alps, in France, the people suffered almost extirpation. Pope after Pope continued the persecutions by engaging the French kings and princes as murderers of their own people, threatening to confiscate the crown of one and the estates of the other if they did not slaughter the Albigenses. The estates of Count Raymond were taken from him and conferred on Simon de Montfort by the Popes in order to crush the saints of God. The Popish hireling and the Popish legate led the crusades. At the taking of Beziers the commander asked the legate how they were to distinguish

ish Catholic from Protestant. "*Kill all of them,*" exclaimed the legate. "The Lord knows his own." The city was taken and sixty thousand were slain. Carcassonne, Toulouse, and Montpellier became scenes of blood, and the beautiful fields of Provence and Languedoc were devastated. The Inquisition finished what the sword began.

PERSECUTION OF THE HUGUENOTS

Began almost as soon as the Reformation appeared in Meaux, Metz, and Amboise. In 1524 Le Clerc and Chatelen were burned to death, with fourteen others, at Meaux, Cabrieres, and Merindal were razed to the ground, and the people, dashed from their houses, perished. At Paris, in September, 1558, Philippa de Luntz, a beautiful young lady who had lost her husband in the persecutions, was doomed to follow him as a martyr. She, with two other Huguenot companions, were burned at the stake in the Place Maubert. In prison she put on her bridal dress for the execution, for, said she, "I am going to meet my Savior and my husband."

For fifty years persecutions swept over all France, but these were almost forgotten in the darker deed of blood which took place on St. Bartholomew's Eve. It was a plot to massacre the French Huguenots by gathering them to Paris as sheep to the slaughter. The actors in this drama were Pope Gregory XIII, Catherine de Medicis, her son, Charles IX, king of France, the Duke of Guise and his brother, Cardinal Lorraine. The occasion was the marriage of Marguerite, the king's sister, to the young king of Navarre. I quote the eloquent description of Mr. Lawrence in *Harper's Monthly* for 1870, pages 814, 817:

"The August night of the 23d sank down over Paris, and upon its narrow streets and gloomy lanes a strange stillness rested. The citizens awaited in silence the signal for the massacre of the Huguenots and the perfect fulfillment of the constant injunctions from Rome. Every Catholic, every Parisian, knew that the Popes had never ceased to inculcate a general destruction of the heretics. The king's body-guard had been stationed under arms in the city; the citizens were provided with weapons at the public cost; the houses of the Huguenots were marked to



CHILDREN TORN TO PIECES BY PAPISTS (1655).



HEADS BLOWN OFF WITH POWDER (1655).



VAUDOIS WOMEN BURIED ALIVE.—FROM A CONTEMPORARY ENGRAVING.

Vaudois Martyrs.

guide the murderers to their doors; the Catholic assassins were enjoined to wear a white cross to distinguish them from their victims. But while all was still without, in a retired chamber of the Louvre a scene of human passion and wickedness was exhibited such as can scarcely be paralleled in history. A mother was urging her half-insane son to an unequalled deed of crime. Charles hesitated to give the final order. Soon after midnight Catherine had risen, perhaps from sleep, and gone to the king's chamber. She found Charles irresolute, and excited by a terrible mental struggle. The other members of the guilty council—Guise, Nevers, and their associates—followed and gathered around the king. He still paced the room with rapid steps, incapable of decision. But Catherine, roused to a fierce rage, her voice filled with sinister meaning, told Charles that it was too late to recede, and that the order must be given. The clock of the Church of St. Germain l'Auxerrois sounded over silent Paris. Its ominous peal awoke an awful clamor, such as the earth had never witnessed before. A clang of bells responded from every tower and belfry, the adherents of the Pope seized their arms, rushed to the houses of the Huguenots, and murdered every inmate, from the sleeping infant to the gray-haired grandsire and the helpless maid. The city had been suddenly illuminated, and from every Catholic house the blaze of torches lighted up the labor of death. Beneath their rays were seen women unsexed, and children endowed with an unnatural malice, torturing and treating with strange malignity the dying and the dead. It is impossible, indeed, to narrate the details of this awful event, over which Catholic kings and priests rejoiced, and for which the infallible Pope at Rome gave public thanks to God.

"Within the palace of the Louvre itself, where a few days before every saloon had rung with festivity, and where mask and dance and throngs of gallant knights and maidens had greeted the nuptials of Henry and Marguerite, now echoed the groans of the dying Huguenots, and the shrieks of the terrified queen.

"Meantime, when Henry of Navarre had left his room in the morning, he had been arrested, and carried to the king's chamber; but of the throng of Huguenots who had attended him in the night only a few escaped. Each man, as he passed out into the court, between two lines of Swiss guards, was stabbed without mercy. Two hundred of the noblest and purest reformers of France lay piled in a huge heap before the windows of the Louvre; Charles IX, Catherine, and her infamous train of maids of honor, inspected and derided them as they lay dead. All through that fearful Sabbath day, the feast of St. Bartholomew, and for two succeeding days, the murders went on; the whole city was in arms; every hat or cap was marked with a white cross, and every Catholic was converted into an assassin. Charles, a raging lunatic, rode through the streets laughing and jesting over the



The Persecuting Monk.

fallen; the streets were filled with corpses; the Seine was turned to blood; many Catholics grew rich by the plunder of the Huguenots; and it was believed that the king and his brother, Anjou, shared the spoils of opulent merchants and skillful goldsmiths. The Papal nuncio, Salviati, overjoyed at the spectacle, wrote to the Pope that nothing was to be seen in the streets but white crosses, producing a fine effect; he did not see the heaps of dead nor the scenes of inexpiable crime. Charles IX shot at the flying Huguenots from his bedroom window. The rage of the murderers was chiefly turned against women and infants. One man threw two little children into the Seine from a basket; another infant was dragged through the streets by a cord tied around its neck by a throng of Catholic children; a babe smiled in the face of the man who had seized it, and played with his beard, but the monster stabbed the child, and, with an oath, threw it into the Seine.

"For three days the massacre continued with excessive atrocities; a month later Huguenots were still being murdered in Paris. It is computed that several thousand persons perished in that city alone. In every part of the kingdom, by orders of the king, an effort was made to exterminate the Huguenots; and Lyons, Orleans, Bordeaux, and all the provincial towns ran with blood. Four thousand reformers are said to have been killed in Lyons. At Bordeaux, Auger, the most eloquent of the Jesuit preachers, employed all his powers in urging on the work of slaughter. 'Who,' he cried, 'executed the divine judgments at Paris? The angel of the Lord. And who will execute them in Bordeaux? The angel of the Lord, however man may try to resist him!'"

IN HOLLAND

And the Low Countries, under the persecuting wars of Philip II and the Duke of Alva, Father Paul Sarpi admits that fifty thousand perished, but Grotius enumerates near one hundred thousand, most of whom fell in massacres, sieges, prisons, and at the stake.

Passing by many scenes of persecution in the eighteenth century, Rome has been as ready in the nineteenth century to persecute as ever. In 1853 Miss Cunningham, a Scotch young lady, and her mother were visiting in the dominions of the Duke of Tuscany. She gave the Bible and Pilgrim's Progress to a few Italian women to read. The priest, through the confessional, heard of it. Miss Cunningham was cast into prison without trial. The British Minister requested her release. The Grand Duke refused. The

British Government threatened to send a man-of-war round to Leghorn. The young lady was soon set free and sent out of Tuscany. A beautiful letter, describing her religious consolation during the imprisonment, is before the writer. The Duke of Tuscany has since been driven from his dominions, which are now incorporated with those of the king of Italy.

In 1838, Dr. Kalley, a pious Scotchman, went to Madeira for his wife's health, where he was instrumental in the conversion of many of the natives. Kalley and his converts were banished the island in 1846, and about one thousand of them came to America, some settling in Springfield and Jacksonville, Illinois.

The *light* in which Rome views Protestant preaching and martyrdoms may be seen in the remarks of the New York *Tablet* on the murder of Felix Martinez by a Romish mob in Mexico:

"Martyr! If a man were to outrage my wife or daughter, and I were to slay him in a moment of uncontrollable indignation, would he be a martyr? As much so as this Felix Martinez! What is the meaning of this nonsensical cant about his becoming interested in the Bible? What is the pitiful, unctuous euphemism for a man insulting the religion of the people, wounding their profoundest religious convictions, and insulting all they hold most dear, but a hypocritical falsehood?"

The *Shepherd of the Valley*, published at St. Louis, has the following. It is the leading Romish paper of Missouri and the West:

"We confess that the Roman Catholic Church is intolerant—that is to say, that it uses all the means in its power for the extirpation of error and sin; but this intolerance is the logical and necessary consequence of its infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics here shall be in possession of a considerable majority—which will certainly be the case by and by, although the time may be long deferred—then religious liberty will have come to an end in the republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our Church, and in what concerns this her history is opened to the eyes of all. They know, then, how the Roman

Church dealt with heretics in the Middle Ages, and how she deals with them to-day every-where where she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the Church for what they have done or approved in these matters."

Such teaching only wants the power, and waits the *time* to put in *force* these principles in America. The editor of a paper as the above *Tablet*, who compared the reading or preaching the Bible to insulting his wife or his daughter, is ready to commit any crime against Protestants his Church or the Pope demands of him, even on his own confession. As it is in Mexico and Central America, so it may be in the United States in a few years, as the following facts will show, which are but of recent date:

A MEXICAN ST. BARTHOLOMEW.

INNOCENT MEN AND WOMEN HEWN DOWN LIKE BEASTS.

"*New York, March 21.*—The *Herald's* Acapulco correspondent gives the detail of the terrible religious massacre in that town on the night of January 26th. Rev. Mr. Hutchinson, Pastor of the Presbyterian congregation of the City of Mexico, was invited to Acapulco last year by a lawyer named Procopio Diaz and others, to organize a new congregation, the nucleus of which has already existed nearly a year. Finding no suitable substitute, Hutchinson came down in December and took temporary charge of the new Church. About ninety persons were found desirous of embracing the new doctrine, and an old vacant Catholic church was rented, and on the 24th of January was opened in due form, Hutchinson preaching twice that day. During the previous month threats had been thrown out by adherents of Catholicity against their religious opponents.

"A prayer-meeting was held by Hutchinson on the evening of the 25th, and a similar gathering was agreed on for the following evening. This meeting was held, but Hutchinson was ill and did not attend. The Protestant church has only two doors, both opening on the street. One was closed, and the other, that nearest the town, open. In front of the door, between it and the street, an umbrageous tree grows. Under the shade of this tree, and at either side of the door, watching the proceedings within the church, the assassins, numbering thirty-five or forty men, took their stand. Procopio Diaz had addressed the congregation in place of their absent minister, and they were singing a hymn, when eight or ten of the cut-throats outside entered, and, dividing among themselves, occupied stands near either side of the pulpit.

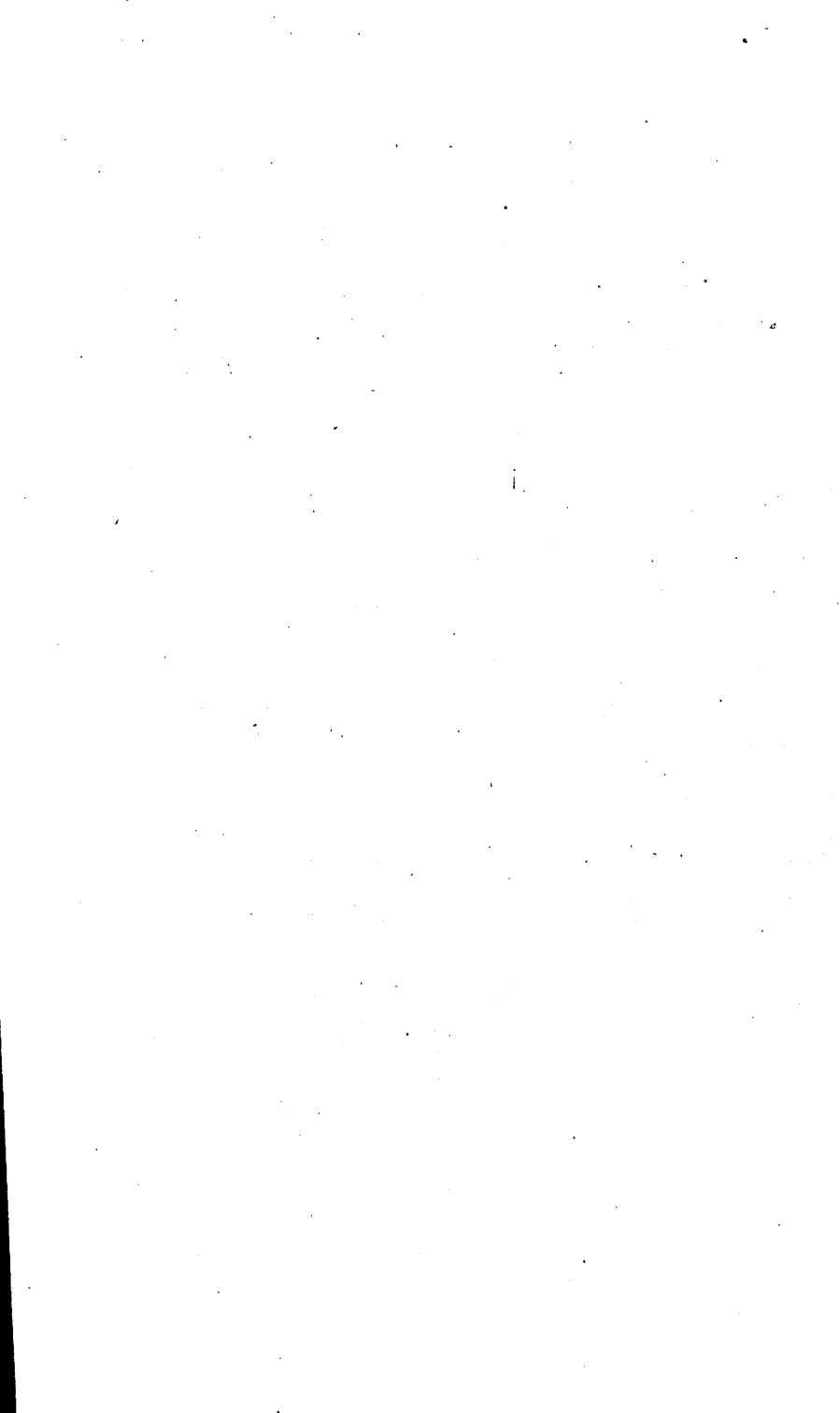
Without any sign or warning whatever, these incarnate devils bared their murderous machetes and commenced indiscriminate slaughter of the peaceful inmates of the church—not an entirely indiscriminate, for the leader of the murderers and one of his men marked out Diaz as their special victim. A couple of machete blows were aimed at his head, which, if received in their full force, must have terminated his existence. As it happened, he had sufficient presence of mind to dodge his head behind the pulpit, and a portion of the board was cut through before the weapon reached its mark. He drew a pistol and tried to fire, but the assailants were too quick for him, and the leader inflicted a ghastly gash on his pistol hand. While this was passing the heroic wife of Diaz picked up a chair and rushed on one of her husband's would-be murderers, pinned him to the wall, and by main force wrenched the machete from his bloody hands. With this she defended herself and hastened to the aid of Diaz. Perceiving a favorable opportunity she said to her husband, "Now fire." He did so and fatally shot the leader.

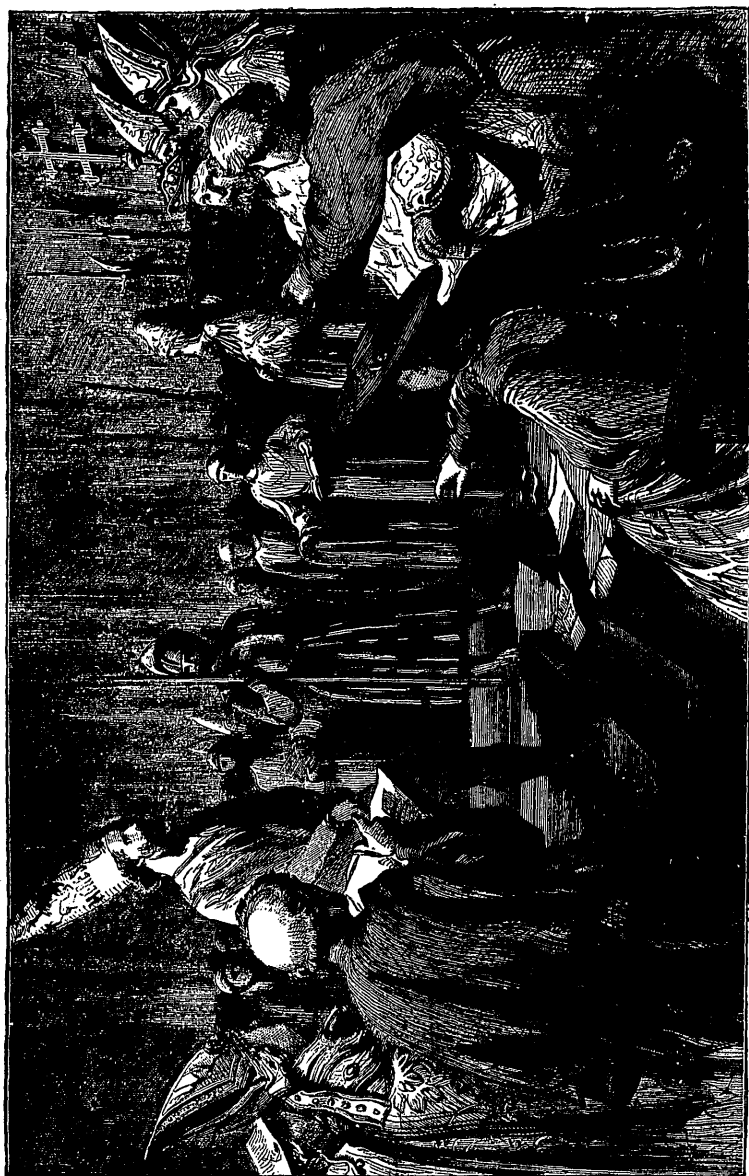
"Within the church a bloody and murderous hand to hand fight was waged for six to eight minutes. The machete was wielded with fearful effect. Human flesh was cut and gashed like bullock meat, while blood streamed in torrents over the floor, now encumbered by dying or wounded men and women. Ten or a dozen shots were fired, a few from the assailed party, some of whom had revolvers. At the commencement of the onslaught those who were near the door attempted to escape. This was a fatal mistake, for as the affrighted worshipers gained the street they were deliberately cut down by the ambushed ruffians on both sides of the door outside. In this way the American citizen, Henry Morris, met his death. His head was nearly severed from the body by a machete blow, and his chest was cut open at a single stroke deep into the ribs. He and two other men and a woman were killed outright, and eleven were wounded more or less severely, of whom several have since died. Morris was a colored man from Boston. He leaves a wife and several children."

Still later the massacre at San Miguel, San Salvador, occurred. The government had decided to tax the cemeteries in order to keep them in good repair; the bishop and clergy opposed. The city has a population of forty thousand, is the second largest in the republic. The New York *Herald* correspondent says:

"While these sources of discontent were active a pastoral by the Bishop of the Republic, 'written in a tone hostile to the laws,' appeared, which the government refused to allow to be read in the Churches. Thereupon, on June 20th, a priest named Palacios preached

a violent sermon against the authorities, and in the evening a mob broke into the Cabilao and liberated two hundred prisoners; assaulted the small garrison of the town; killed and cut to pieces General Espinosa, throwing the pieces about at one another; fractured General Castro's skull and threw him over the wall, where he was found by his mother, under whose care he died after three days; put most of the soldiers to death; fired with kerosene sixteen houses; assassinated many prominent citizens; and, according to the *Herald*, violated such women as they could lay hands on. The extent of the damage by fire and pillage is estimated at one million dollars, and commercial failures are expected in consequence. The British man-of-war *Fantome* happened to be lying at La Union at the time and landed her marines, who, relieving the garrison of the port, allowed them to march to San Miguel, some troops from Amapala, Honduras, supporting them. President Gonzales—whose efficiency on the occasion of the recent earthquake will be remembered—also hastened to the spot with a body of soldiers and declared the country in a state of siege. The mob was put down, many of the inferior assassins shot, and Palacios arrested. That this riot was incited by the Roman Catholic clergy appears from its general circumstances; while there can be no doubt of it if the following facts can not be denied: 1. Evidence of premeditation—with which the sermon of Palacios has a suggestive time-connection—appears from the cutting of telegraph wires around the city. 2. Several days before the riot 'there were distributed at the episcopal palace scapularies of the Virgin of Carmen and Sacred Heart, the former being recommended as rendering the bearer ball-proof.' 3. On the bodies of some of the dead rioters were found slips signed by the bishop and sealed with the seal of the bishopric, reading: 'Peter, open to the bearer the gates of heaven, who has died for religion.'





Huss before the Council of Constance.

CHAPTER VI.

THE INQUISITION—ORIGIN AND EXTENT.

ITS ORIGIN—COURT—TORTURES—VICTIMS—AUTOS-DA-FE IN ITALY, ROME,
SPAIN, AMERICA, MEXICO, CHRISTENDOM.

OF all the agencies and offices in the Church of Rome for the persecution of heretics, that of the "*Holy Inquisition*" is the most noted. Its shadow, cast over Christendom, was like the ascending smoke of the bottomless pit. Its secrecy, mystery, and terror present it as the most infernal tribunal ever erected in this world. The cries and groans of its slaughtered victims, tortured and murdered in secret, have gone up to the ears of the Lord of hosts. The day of judgment will bring to light its deeds of darkness. Never till then shall the thousandth part be known of the sufferings of its tortured victims.

It is said of Dominic de Guzman, the founder of the Inquisition and the Order of Dominican Friars, that before his birth his mother dreamed that she was delivered of a dog carrying a brand to set the world on fire. The Romish pictures represent him as a tonsured friar, without the canine form, carrying a sword in one hand and a branch in the other. The Church had long before persecuted heretics even unto death, but it was not until the thirteenth century she had formulated the system under the head of the Inquisition. Thomas Aquinas, who had done more than any other man to shape her doctrine and mold her discipline, was well qualified to assist Innocent III and St. Dominic in this movement. The man who defeated the disciple of Averroes among the Franciscans by tumbling the debater down and knocking his books about, as represented by the

Italian painters, who worked up the novel doctrines of the worship of images and saints, purgatory and prayers for the dead, transubstantiation and the sacrifice of the mass into a system, was the one to teach the expediency of the Inquisition. He said, "Heretics are called in Scripture *thieves, wolves*, and sons of Satan. That we hang thieves, kill wolves, and that, as heretics are sons of Satan, they should share on earth the fate of their father in hell; that is, be burned. That the easiest way to admonish a heretic is to execute him, and a relapsed heretic is to burn him." (Summa xi, 98.)

The object of this dread tribunal was to sustain the supremacy of the Popes and the destruction of heresy.

THE COURT OF THE INQUISITION

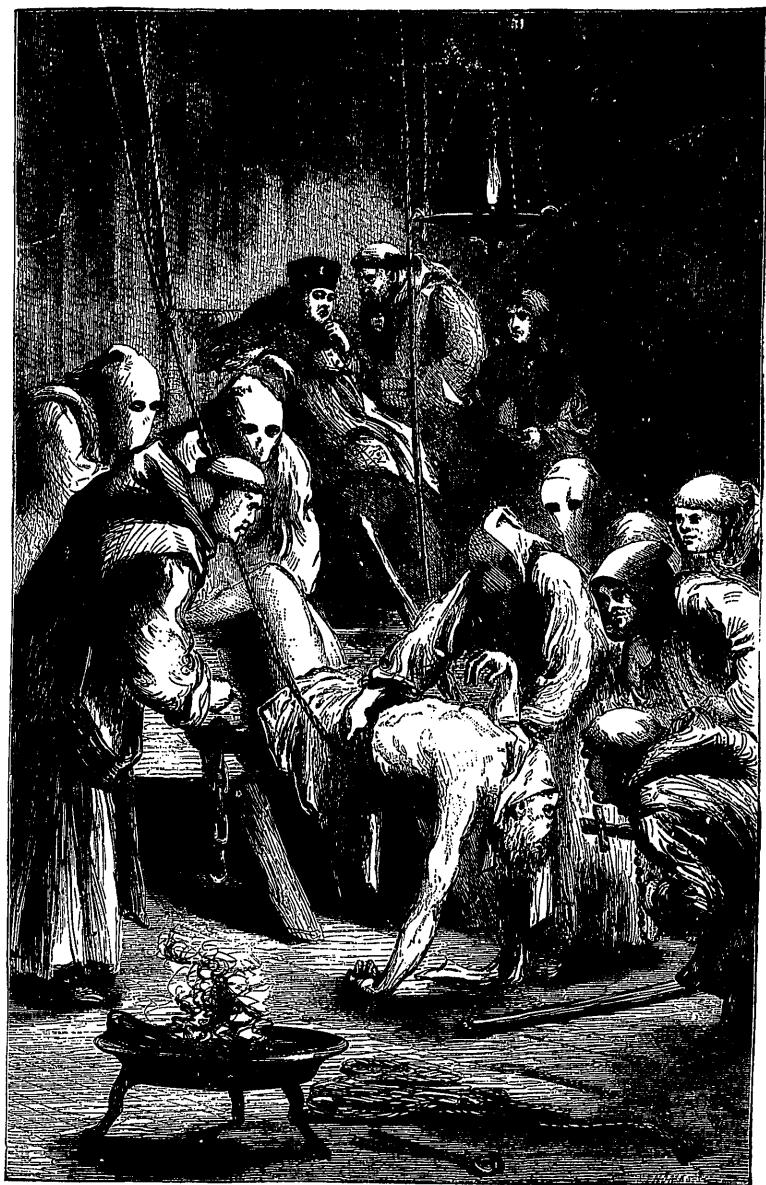
Consisted of several officers, twelve cardinals, several bishops, monks, and, with the Inquisitor general as their head, all of whom were appointed by the Popes, who claimed to have the power of life and death in their hands, and the direction of the Inquisition throughout Christendom.

THE TRIAL

Before this tribunal was singular and within the walls of the Inquisition. The *accused* were not allowed to know their accusers, who might have been perjurers, liars, or the vilest characters, whose testimony would not be received in other courts, but would do in this. No lawyer was allowed to defend. There was no right of appeal and no legal advice admitted. A mere suspicion was enough to bring the accused before the tribunal. If there were no witnesses, torture and personal confession would do the rest. The children of the accused were spared, but the property of the accused was confiscated half to the Inquisitors and half to the Church.

THE TORTURES OF THE INQUISITION.

Were various. The great stages were *three*, with intermediate between. The *first* torture was called *squassation*, which



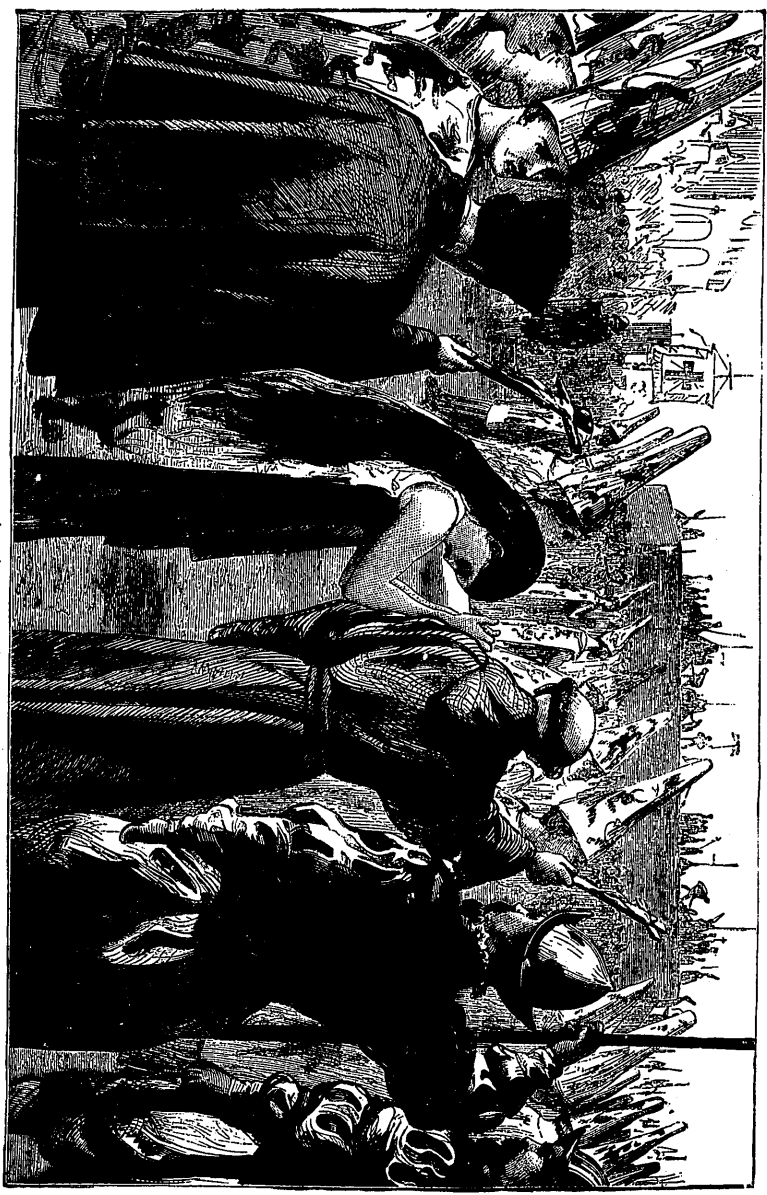
The First Torture of the Inquisition.

consisted in tying the arms back by a cord and suspending weights to the feet, then raising the body up or down by a rope and suddenly jerking it so as to almost dislocate the joints. The *rack* was a horizontal frame on which the accused was placed, his feet and hands tied at either end to a beam that was turned round by a lever, cutting the flesh and dislocating the joints. The *torture* by water consisted not only of incessant droppings of cold water on the head, or a wet cloth over the mouth so as to almost suffocate the victim; but sometimes the victim was made to swallow a large quantity of water, laid in a wooden trough, the back on a bar, so as to hurt the spine, and a lid placed on the sufferer so as to press him down with all the weight of the Inquisitors. The torture by fire was thus: A fire kindled, the feet of the victim were greased, then placed close to the fire until the soles of the feet were burned.

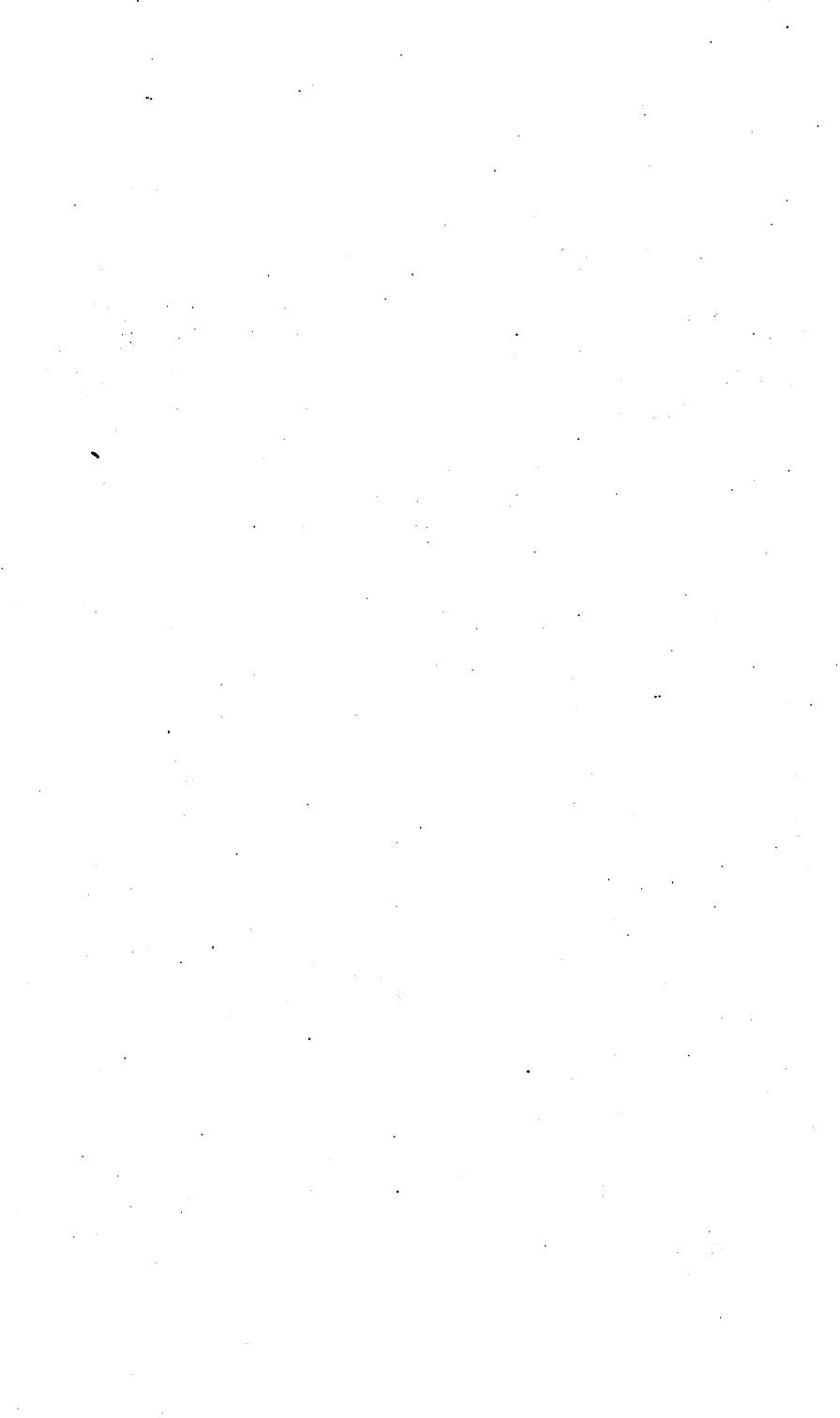
THE AUTO-DA-FE,

Or burning by fire, finished the sufferings of the victims of the Inquisition. The victims, clad in a *san benito* or yellow dress, had all manner of pictures of demons drawn on the dress and were thus led out to execution, which took place generally in the city square or before the prison of the Inquisition, tied to the stake. Sometimes there were from four to forty, around whose forms the fires were kindled until their bodies were reduced to ashes. In the dungeons of the Inquisition others were walled up alive in quick lime or buried in pits of lime. They soon decomposed.

Under Innocent III the Inquisition was put in operation, and under his successors it was established in 1229, in Toulouse, France, for the extirpation of the Albigenses. The Counts Raymond lost their lives, and their estates were given to others because they would not aid the Inquisitors in the persecution of their subjects. In Rome and Italy it crushed out the life of the Reformation by burning the Italian reformers. But in Spain and Portugal its victims were the most numerous. Yearly whole holocausts of vic-



An Auto-da-fe.

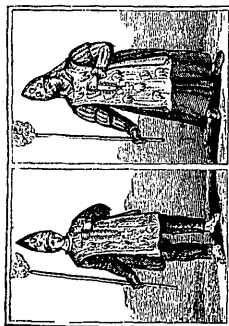


tims were burned on the Friday before Good Friday at Madrid, Seville, Toledo, and Valladolid. Llorente, who had been secretary general of the Spanish Inquisition, says that under Torquemada, Deza, and Cardinal Ximenez and other inquisitors, from 1483 to 1808, a period of three hundred and twenty-five years, 31,912 were burned alive, and 291,450 were sent to the slave galleys and imprisonment. At Goa, in India, in the Portuguese possessions, the Inquisition was in full force, even in the days of Claudius Buchannon, who visited the prison and heard the groans of the prisoners. There is no account of the vast numbers who perished by the Inquisition in Italy, Sardinia, Sicily, and Portugal and other countries where it was instituted. The Inquisition is still carried on in several Catholic countries, but in so secret a way that it does not arrest the outward attention.

When the French invaded Spain and took Madrid, the army broke open the Inquisition, and Colonel Lemanouski found in the dungeons dead and dying bodies, with a large number of both sexes, from the young man and maiden up to persons of threescore and ten, all naked, as when born into the world, with the instruments of torture of every kind which the ingenuity of men or devils could invent.

THE INQUISITION IN ROME

Stood in the rear of the Vatican palace. Dr. de Sanctis, who was for ten years a qualificator of the Inquisition, gives us a vivid description of the size, wings, rooms, halls, archives, and dungeons of the Inquisition: "Beyond the archives a trap in the floor of the room, led down by a staircase into a subterranean cavity, like a sepulcher, with the earth on its bottom black and spongy, and on one side heaped up covering half-buried human skeletons. In the middle of the second rectangular, where the prisons were, was a dark and damp court-yard, and all around it were small gates with bars of iron, showing where were the old dungeons, little low damp cells hardly large enough to contain one person. Below these cells were subterranean passages, formed by the



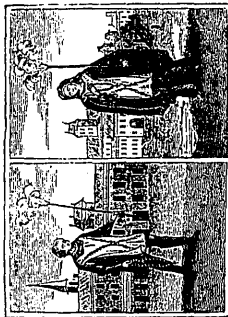
A man and woman condemned by the Inquisition, in two areas of persons saved from burning.



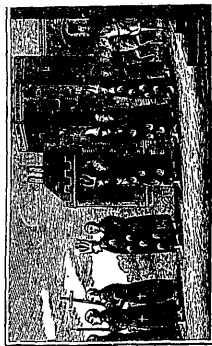
men and women condemned by the Inquisition, in two areas of persons saved from burning.



Standard of the Inquisition of Spain. Standard of the Inquisition of Goa.



A man and woman condemned, but saved from death in their dress of penance.



Procession of Criminals at the Auto da fe.



Storming of Briziers.



Crechies in Ireland.



Barbarities exercised against the Waldenses.



Burial of a Protestant during the time of English Persecution.

ruins of Nero's ancient circus. These victims, as the skeletons found at the bottom showed, had their hands bound behind their backs, and were buried up to their shoulders in earth, mixed with lime, then the opening was walled up and they were left to die of starvation." In another court-yard he describes other dungeons, walls, and cells. In one dungeon many skeletons were found, on some of the walls were half-erased inscriptions, such as, "The Lord is my Shepherd," "Blessed are they that are persecuted for righteousness' sake." Further on he describes the great *hall of torture*, under ground, approached by a narrow stone staircase, with iron hooks and rings in the wall, which sustained the axis of the wheel of torture, with iron rings fixed in the dome for lifting the victim up or letting him down, while a large chimney indicated the place of torture by fire. In the center of the floor was a square stone with a post fixed in it, which served for ropes, rings, and torture. Such was the Inquisition on the day the Pope fled and Garibaldi led his troops into the city in 1849.

In a letter to Dr. Rule, author of the "Brand of Dominic," Gavazzi, who was chaplain to the Italian army, describes other scenes and confirms those already given by De Sanctis. He visited the Inquisition at the above time:

"MY DEAR SIR,—In answering your questions concerning the palace of the Inquisition at Rome, I should say that I can only give a few superficial and imperfect notes. So short was the time that it remained open to the public, so great the crowd of persons that pressed to catch a sight of it, and so intense was the horror inspired by that accursed place, that I could not obtain a more exact and particular impression. I found no instruments of torture, for they were destroyed at the time of the first French invasion. I did, however, find in one of the prisons of the second court a furnace and the remains of a woman's dress. Every thing combines to persuade me that it was made use of for horrible deaths, and to consume the remains of the victims of Inquisitorial executions. Another object of horror I found between the great Hall of Judgment and the luxurious department of the chief jailer, the Dominican friar who presides over this diabolical establishment. This was a deep trap, a shaft opening into the vaults under the Inquisition. As soon as the so-called criminal had confessed his

offense, the second keeper sent him to the Father Commissary to receive a relaxation of his punishment. With hope of pardon the confessed culprit would go toward the apartment of the holy Inquisitor, but, in the act of setting foot at its entrance, the trap opened, and the world of the living heard no more of him. I examined some of the earth found in the pit below this trap; it was a compost of common earth, rottenness, ashes, and human hair, fetid to the smell and horrible to the sight and to the thought of the beholder.

"But where popular fury reached its highest pitch was in the vaults of St. Pius V. I will now describe to you the manner how, and the place where, those vicars of Jesus Christ handled the living members of Jesus Christ and show you how they proceeded for their healing. You descend into the vaults by very narrow stairs. A narrow corridor leads you to the several cells, which, for smallness and for stench, are a hundred times more horrible than the dens of lions and tigers in the Coliseum. Wandering in this labyrinth of most fearful prisons, that may be called graves for the living, I came to a cell full of skeletons without skulls, buried in lime, and the skulls, detached from the bodies, had been collected in a hamper by the first visitors. Whose were those skeletons? and why were they buried in that place and in that manner? The following is the most probable opinion: The condemned were immersed in a bath of slaked lime gradually filled up to their necks. The lime, by little and little, inclosed the sufferers or walled them up all alive. The torment was extreme but slow. As the lime rose higher and higher the respiration of the victims became more and more painful, because more difficult; so that, with the suffocation of the smoke and the anguish of a compressed breathing, they died in a manner most horrible and desperate. Sometime after their death the heads would naturally separate from the bodies and roll away into the hollows left by the shrinking of the lime. Any other explanation of the fact that may be attempted will be found improbable and unnatural."

A similar discovery was made in the Convent of Santa Domingo, Puebla, Mexico, a few years later. Puebla is the ecclesiastical city of Mexico, where center many of Rome's institutions. In the late political changes in which the clergy took an active part, the government sold several of the convents and churches. That part of the above convent, called the Inquisition, Dr. Butler, superintendent of the Methodist Missions of the Methodist Episcopal Church in Mexico, bought in 1873, and turned it into a church, a school, and a parsonage. Some changes were made in the

building, which revealed the fact that there were rooms and cells where the victims of the Inquisition were walled up while alive and left to die in darkness, starvation, and suffocation. Four of the skeletons were brought out and placed on stands for the people to look at. A photo sent by the Doctor represents these four and the convent where they were buried alive.

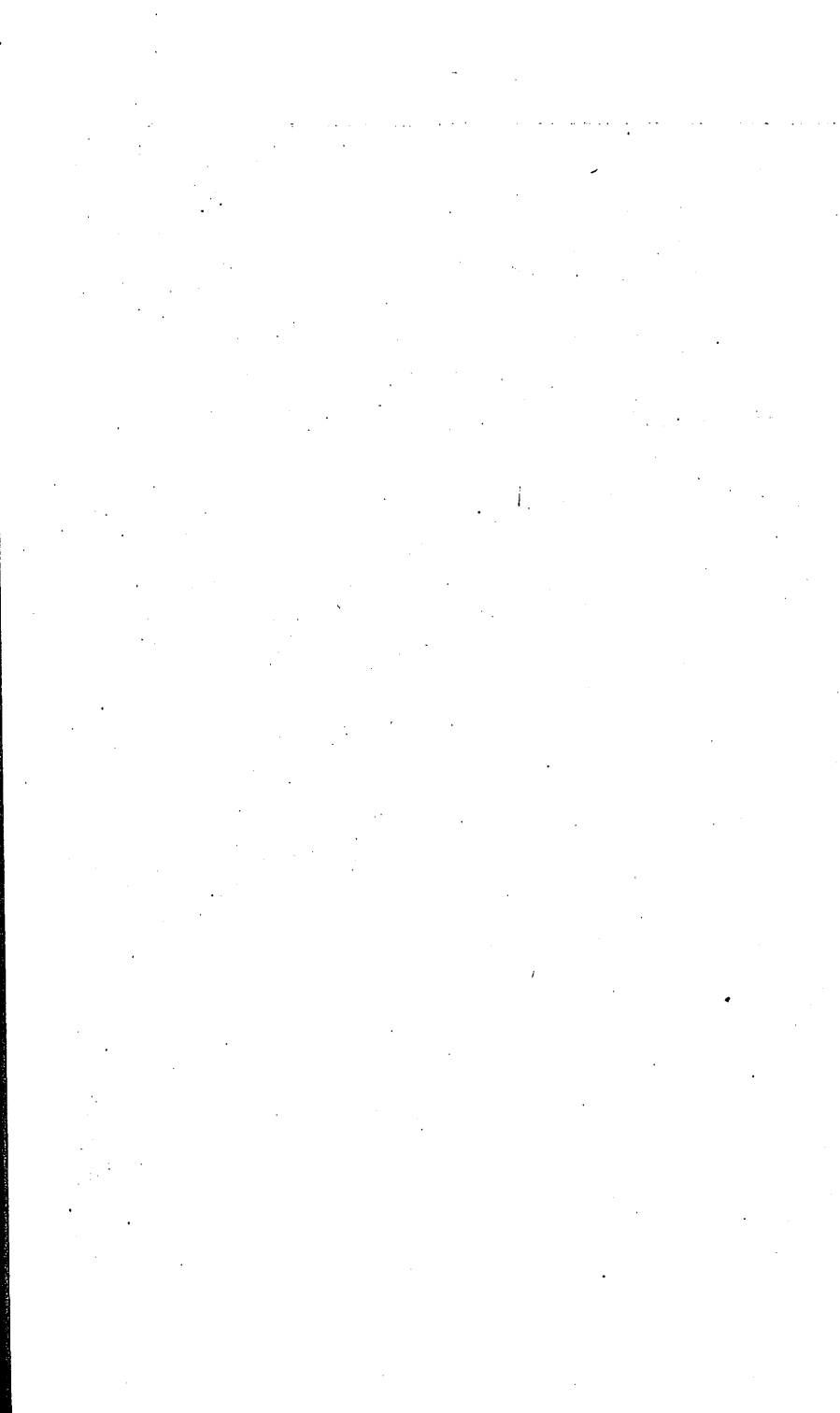
The question has been asked, Does the Church of Rome still carry on this institution? I answer, Yes; but in another form. The Council of the Inquisition still meets thrice a week in Rome under the shadow of the Vatican. The bishops *in partibus* as well as diocesan bishops act as Inquisitors in all their fields of labor with the confessional in parishes. Whatever is important in politics or religion that affects the Church in parish province or State, is referred to the Congregation of the Holy Inquisition in Rome, which shapes the course or gives direction to a *political movement*, as the late Franco Prussian war, the conflict in Germany, and the dissolution of the late French ministry and chambers. The bishops are the *sole trustees* of the vast property of the Church. Their oath, part of which I quote here, will show that they are bound to the supremacy of the Pope, and by virtue of their office and oath become the natural Inquisitors of the Church:

"I, G. N. elect of the Church of N. from henceforth will be *faithful* and obedient to St. Peter the Apostle, and to the holy Roman Church, and to our lord, the lord N. Pope N. and to his successors canonically coming in. *I will neither advise, consent, nor do any thing that they may lose life or member, or that their persons may be seized or hands anywise laid upon them, or any injuries offered to them, under any pretense whatsoever. The Counsel which they shall intrust me withal, by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice.* I will help them to defend and keep the Roman Papacy, and the royalties of St. Peter, saving my order against all men. *The legate of the Apostolic See, going and coming I will honorably treat, and help in his necessities.* The rights, honors, and privileges, and authority of the holy Roman Church, of our lord the Pope and his aforesaid successors I will endeavor to preserve, defend, increase, and advance. *I will not be in any council, action, or treaty, in which shall*

be plotted against our said lord, and the said Roman Church, any thing to the hurt, or prejudice of their persons, right, honor, state, or power; and if I shall know any such thing to be treated or agitated by any whomsoever, I will hinder it all that I can; and as soon as I can, will signify it to our said lord, or to some other, by whom it may come to his knowledge. The rules of the Holy Fathers, the Apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. HERETICS, SCHISMATICS, AND REBELS TO OUR SAID LORD, OR HIS AFORESAID SUCCESSORS, I WILL TO THE UTMOST OF MY POWER PERSECUTE AND OPPOSE."

The following extract will show the progress of free thought even in Roman Catholic dominions:

"Father Grassi, the recently converted priest at Rome, has made a powerful and exultant defense of his course before the tribunal of the Holy Inquisition. As the *London Freeman* observes, 'When a priest can throw off the yoke of the Romish Church in Rome itself, and can deliver a defense before his ecclesiastical superiors and escape unhurt, it may be taken as a proof of the complete establishment of personal liberty under a free Italian Government.' In the course of his address justifying his abandonment of the Papal Church, the Father boldly said, 'In this room, to-day, I come to bear witness to the truth; and you no longer have the power to touch a hair of my head; you have lost all authority; the work of God has commenced; and soon these walls, these chambers, these instruments of torture and this tribunal will be ground like so much dust under our feet. Now listen to what God has promised to do here in Rome against the enemies of his Church. Here is the infallible order that God sends to the Roman believers: 'The God of Peace will soon grind Satan under his feet.' Do you not tremble at these words of the Lord? Is it not Satan perhaps who has imposed and directed so many judgments, so many tortures, so many butcheries and massacres in these very rooms? But already Satan begins to be conquered; the torch of the dog of the Inquisition is forever extinguished, the breath of God has blown upon it, and from this time forth it can never more be ignited.' New and strange words, these, to be spoken in an Inquisitorial hall, where the cries of tortured Christians were once heard. It was the very place for their utterance."





CHAPTER VII.

ROME'S SEVEN THUNDERS AND EUROPE'S SEVEN WARS.

THE WARS OF PHILIP II AGAINST HOLLAND AND ENGLAND—THE FRENCH WARS OF THE HUGUENOTS—THE THIRTY YEARS' WAR—THE WARS OF LOUIS XIV AND ENGLAND—THE SEVEN YEARS' WAR OF FREDERICK THE GREAT—THE FRANCO-PRUSSIAN WAR.

WHEN the apostle John, in Revelation x, was about to write the seven thunder voices which followed the angel voice, he was forbidden to write them, but commanded to seal them up. The reason for the prohibition may lie in two things, the sources from which they came, and the time for their fulfillment having not yet come. It is evident the voices were in opposition and from the seven-hilled city. The sealing up is best explained by Daniel viii, 26, and xii, 4, which indicate a partial revelation to be more fully unfolded in the providential future. What was future then in reference to the Papacy is fulfillment now. Various views are held in reference to the voices, some regarding them as the thunder throes of an expiring apostate Church; others as Rome's anathemas against the Reformers. We regard them as Rome's battle-cry against the Reformation. They are seven in number, from the seven-hilled city, and may mark seven epochal wars, in which she has taken an active and a leading part, rousing the nations to conflict.

I invite the reader's attention to the following parallels of *prophecy* and *providence*, which seem at least to find their fulfillment in the following events, which are Rome's most conspicuous attacks on Protestant Christianity, each thunder voice proclaiming vengeance to her enemies and terminating with freedom for her foes.

THE FIRST THUNDER VOICE

Rolled over Holland and around the shores of England about the year 1569, and terminated about 1588, in the defeat of the Spanish Armada and rise of the Dutch Republic. "Instigated by the Papacy, Philip II, of Spain," says Mosheim, "apprehending the danger to which the religion of Rome was exposed from that spirit of liberty and independence which reigned in the Low Countries, took the most violent measures to dispel it. For this purpose he augmented the number of the bishops, enacted the most severe and barbarous laws against the innovators in religion, and erected that unjust and inhuman tribunal of the Inquisition." The fearful persecutions roused the people to greater energy and unity to repel their persecutors and deliver themselves from the Romish and the Spanish yoke. The Duke of Alva was sent to crush the Hollanders. Haarlem was taken, two thousand of its inhabitants were put to the sword, and the duke boasted that in five years he had delivered to the hands of the executioner *eighteen thousand* heretics, besides the thousands which fell in battle, siege, and surrender. The Hollanders rose under the guidance of their nobles and the lead of the Prince of Orange, lifted the sluices of the dykes of the lowlands, flooded the camps of the invaders, sank thousands of them in the deep, drove the shattered remnants back to Spain, proclaimed their independence, and became the inspiration and model of the great American Republic.*

The Spanish Armada, blessed and pronounced invincible by an infallible Pope, was the mightiest armament that had ever appeared on the waters of the deep, was sent by Philip II, of Spain, to invade England and bring it once more under the dominion of the Pope. For over three years Philip was gathering his supplies into the Armada. It was destined to sail along the channel and opposite Dun-

* See Motley's "Dutch Republic," by the Harpers.

kirk, to join the fleet of Parma, from Holland, with thirty thousand men. The Armada itself consisted of one hundred and thirty ships, eight thousand sailors, above twenty thousand soldiers, two thousand galley slaves, above fifteen hundred noblemen and their servants, adventurers, the vicar of the Inquisition, and one hundred and fifty monks. Scarcely had it started when it lost its admiral by death, and was greatly shattered by a storm in the Bay of Biscay. In the latter end of July it appeared off the English coast, and as it passed Plymouth the English fleet, under Howard, Hawkins, and Drake, hung upon its rear with their lighter vessels, taking advantage of wind to sail in and out among the large Spanish ships, delivering broadsides as they passed, sending in fire-ships in the night among them, producing conflagration and terror. Ship after ship went down, others were cast ashore, and eight thousand soldiers and seamen had already perished. The remainder sailed before a south wind northward, intending to make the circle of the Orkneys and so return home. Along the shores of the Orkneys and the west coast of Ireland the most fearful storms met them; vessel after vessel went down or was shattered on the shores. On a strand, near Sligo, eleven hundred corpses were thrown up by the sea. The Queen of England returned thanksgiving at St. Paul's, and the nation sang, "They sank as lead in the mighty waters."

Only fifty ships returned, with less than ten thousand sick and dying men. Thumb-screws and instruments of torture belonging to the Inquisition, which they were going to set up, were taken from some of the wrecked ships, and are to be seen in the Tower of London. The Spanish nation lost forever her dominion of the sea, and England gained it from that day.

THE SECOND THUNDER VOICE

Echoed over France and began about 1524, in the massacres and persecutions at Metz, Meaux, Amboise, Merindal, Lyons, Orleans, Toulouse, which went on into the civil

wars under the Prince of Condé and the Duke of Guise, until sixty thousand Protestants were slain at the St. Bartholomew massacre already described. These wars were at length brought to a close under Henry IV, by the passing of the Edict of Nantes, which secured to the Protestants their religious rights and liberties in 1593.

THE THIRD THUNDER VOICE

Rolled over Germany from 1618 to 1648 terminating with the treaty of Westphalia, and forming the "Thirty Years' War." After the Diet of Worms Charles V had taken up arms against the Protestants of Germany to compel them to return to the Church. After a series of conflicts the emperor was surprised and defeated by Maurice of Saxony, and compelled to sign a treaty of peace at Passau in 1555, which secured to the Protestants their rights and privileges. The emperor died, and in 1618 Ferdinand II claimed the empire. He was a noted persecutor, breaking the treaties with the Protestants his predecessors had honored. The Protestants of Bohemia driven, in their own defense, elected Frederick, Elector of Saxony, to be their king; Counts Thorn and Mansfield to be their generals in war. Ferdinand, who was educated by the Jesuits, gathered a vast army, drove Frederick out of Bohemia, subdued the Bohemians, destroyed their churches, confiscated their estates, and compelled the people to receive the priests and the mass. Frederick died; his wife (daughter of James I) and little daughter returned to England, where she died; the daughter married the Duke of Brunswick, and they became the progenitors of the Queen of England. Thirty thousand families were driven out of Bohemia, and found refuge in Saxony and Brandenburg. Count Thorn was executed, but Count Mansfield raised an army of twenty thousand, and attacked the empire in other places along the Rhine. To his aid Ferdinand called Count Tilly, and Albert, Count of Wallenstein, raised an army of above one hundred thousand men. Tilly was a brave commander, Wallenstein was

tall, brave, proud, and wealthy—born to command. The little army of Mansfield could not make headway against them. The Protestants sought the aid of the King of Denmark, when a new hero appeared upon the stage. This was Gustavus Adolphus, King of Sweden. Under his standard the Protestants rallied and carried devastation into the heart of the empire, taking city after city, and sweeping the imperial armies before him as chaff before the wind. He led his hosts into battle with singing and prayer. At the battle of Lutzen he fell, but not until he gained the victory over his foe. The conflict went on for years until the Protestants under the Swedish Chancellor Oxenstiern, Torstenson, and Wrangel, assisted by the French Generals Turenne and Condé, secured the triumph of the Protestant arms and the establishment of the Protestant religion under the following four principles: Independence of the Pope, the liberty to choose their own religion, make their own laws, and persecute none on account of their religion.

THE FOURTH THUNDER VOICE

May be said to commence with the Revocation of the Edict of Nantes by Louis XIV, instigated by the Papacy in the year 1685. Then followed the terrible persecutions of the Huguenots, who were slain in battle, sent as slaves to the galleys, banished from the kingdom, their property confiscated until a bare remnant was left. Thousands fled to England, Holland, and the Continent of Europe. The rapacious monarch stayed not his hand, but crossed the Rhine, devastated the Palatinate of the Rhine, entered Flanders to carry on the war in Holland. He gave men and money to restore James II of England. French armies met the English at the battles of the Boyne and Aughran, only to be defeated by William III, who was Prince of Orange, now King of England. William formed a league against him, that compelled the tyrant to submit to a brief peace, which was soon broken, until Marlborough shattered the French navy, scattered the French army, and crushed the grand

monarch with absolute defeat, when peace was signed at Utrecht in 1713.

THE FIFTH THUNDER VOICE

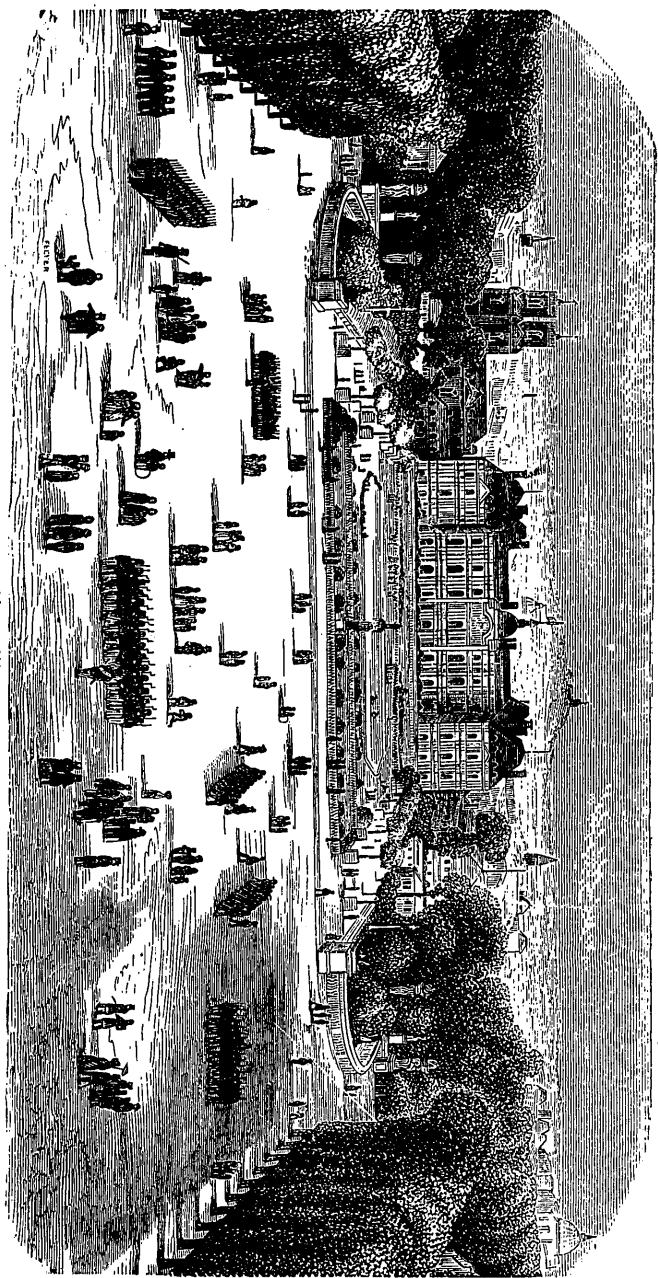
May be said to embrace the seven years' war of Europe, when Great Britain and Frederick the Great of Prussia stood almost alone against Catholic Europe. In 1744 the French Government placed a fleet and an army at the disposal of Charles Edward Stuart to make a descent on England and gain the English crown and restore the Catholic religion. The fleet was shattered by a storm and the soldiers were marched to Flanders. The next year, 1745, Charles landed on the Scottish coast. The clans from the mountains rallied round his standard, and he marched from Blair through Athol and Perth to Edinburgh, where he was proclaimed James VIII at the town cross. Two thousand English troops met him at Preston Pans, under Sir John Cope. The English army was defeated, and the prince marched on at the head of six thousand men as far as Derby. Not finding the aid he expected among the English Jacobites, he retreated to Glasgow, where his little army of Highlanders were increased to nine thousand, and shortly after he defeated the English army at Falkirk. His victories, however, were of short duration. The Duke of Cumberland led his forces against those of Charles at Culloden Moor, near Inverness. The Highlanders were defeated, and Charles fled in disguise to France. This was but the prelude and preparation to the seven years's war. The Czarina Elizabeth, of Russia, and Maria Theresa, of Austria, led the Catholic powers, France, Spain, and the minor States in a compact against Frederick the Great, of Prussia; at the same time France and Spain threatened England, India, and America.

Frederick, by the aid of England, wearied his opponents, and won several conquests over them, until at last he stood pre-eminent over them all. Sometimes turning his defeats into victories, and compelling them to retire disheartened

from his dominions. France attacked the American colonies, defeated Braddock at Fort Duquesne, threatened to shut up the English to the east of the Alleghanies, and claim the whole Mississippi Valley from the mouth of the St. Lawrence to the mouth of the Mississippi. Agents were sent out to India with troops to aid the natives, drive out the English, who had settled for commerce along the coast. Duplex and Labourdonais marched upon Madras, razed it to the ground, made prisoners of the English clerks, among whom was Edward Clive, who escaped in disguise, and was destined afterward to play an important part in founding the British Empire in India. Clive, who had gone home to recruit his health, had now returned to India. Pitt became minister, and with his greatness England becomes greater. Surajah Dowlah, at the instigation of the French, seized the English settlers at Fort William (as Calcutta was then called) and thrust one hundred and fifty of them into a dark dungeon. In the morning only twenty-three were alive, the rest trampled each other to death trying to get air. They were suffocated. The deed of horror roused all England. Clive hastened to the relief of the English. He gathered around him the little army that was left, and drew up in line of battle on the plains of Plassey, before the enemy, who were fifty thousand foot and fourteen thousand horse. A council of war advised retreat, but Clive decided on battle. It was the 23d of June, 1757. Under the steady fire of English musketry and fierce charges of British troops the vast Indian army wavered, fell back, and were utterly routed. The tyrant, Dowlah, fell. The French power was broken, and England that day laid the foundations of her vast Oriental empire in India.

At home the English were equally successful. The defeat of the French army at Minden, and the French fleet at Quiberon Bay, gave to England a preponderating influence in Continental councils. Across the Atlantic, Wolfe was preparing to do for England in America what Clive did in India. It was said of Pitt, "That no man ever entered his

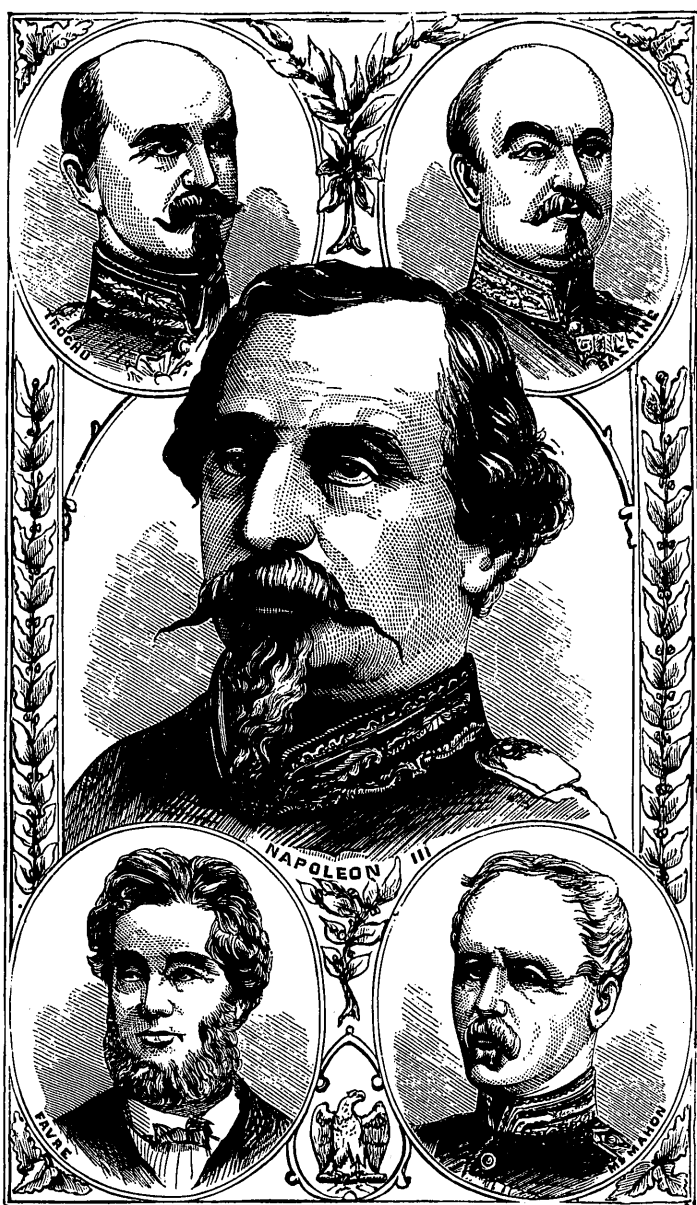
closet who did not feel braver when he came out." He had sent Amherst out against the French forces on the Ohio, and in the Mississippi Valley, Louisburg, Ticonderoga, Niagara, and Duquesne all fell into their hands. The Colonists changing the name of the latter to Pittsburg to commemorate their esteem of the British statesman. Pitt had chosen Wolfe as the leader of an expedition up the St. Lawrence. The night before Quebec was taken he said, while repeating Gray's *Elegy*, that he would rather have been the author of that poem than the conqueror of Quebec. Next morning, before daybreak, the brave young general led his troops, two by two, climbing the steep sides, until at daylight the whole army were drawn out in line of battle on the plains of Abraham. In the first charge he fell pierced by a bullet in the breast, but as he lay dying he heard a voice say, "They fly." He asked who fled? The answer was, "The enemy." He thanked God and breathed out his soul. The brave French commander, Montcalm, also fell. Quebec was taken and the great fortress of the St. Lawrence, and the key to the continent was in British hands, and the whole French possessions of New France passed over to the British Empire in America. A few years later a Catholic revolt arose in Ireland, aided by a French fleet and a French army. The army was made prisoners, the fleet was scattered by the winds, and the revolt suppressed after great bloodshed. But England, the mother of colonies, lost the brightest gem of her starry crown in the independence of the American colonies, who now set up a government of their own, destined to become the great Protestant Republic of America, starting with a population of three millions. At the close of her first century she possessed a population of forty-five millions. With thirteen States on the Atlantic Coast she has spread out over the continent, embracing an area of territory almost as large as Europe. Thus Rome lost the control of Europe, the continent of India, and her French empire in the new world.



Versailles.

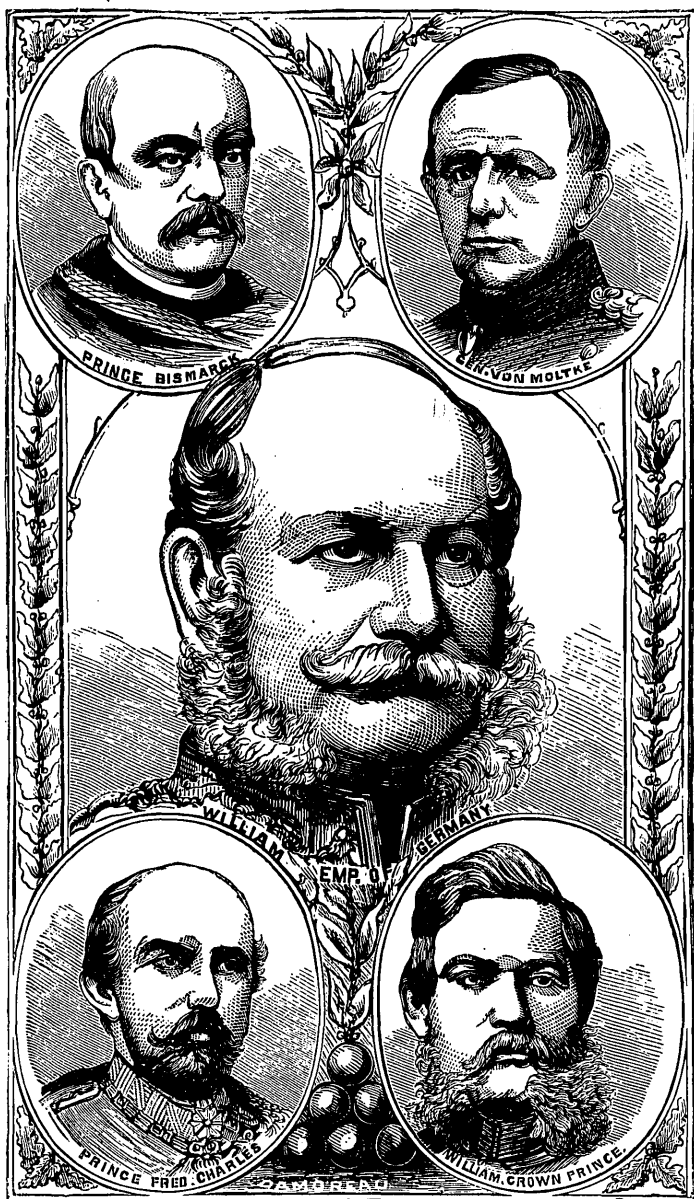
THE SIXTH TRUMPET-VOICE

May be said to have heralded the Franco-Prussian war. The preludes to which were the breaking of the Austrian power at the battle of Sadowa in 1866. The failure to establish a Catholic empire in Mexico by Napoleon III and its reaction against Catholic interests in the old world and the new. It was necessary for the Church to make a new effort to regain her lost power. The Jesuits, through the Pope, called an *Æcumenical Council* in 1869 to proclaim the Pope infallible and enforce the laws of the *Syllabus*. During the sitting of the council one hundred of the bishops showed strong opposition against the dogma. These were backed by several of the European powers, none of whom showed stronger determination to resist than Protestant Prussia. France had witnessed the humiliation of Austria by this rising power, and for some time wished to measure swords. Napoleon looked upon the rising force of Prussia with extreme jealousy, regarding himself as the arbiter of Europe. With such a state of things a pretext for war was not long wanting. Spain sought a German prince for the Spanish throne. Prussia claimed to have nothing to do with the matter. France determined to make it an insult. On Wednesday, 13th July, 1870, the dogma was carried by the votes of the council in Rome. On Friday, 15th, Napoleon declared war against Prussia. The Pope, the bishops, and Napoleon supposed all Catholic Germany would join Catholic France in the struggle. They were mistaken. A united Germany was the hope of the Germans. Prussia proposed to be the standard-bearer in that unity, and rally round its standard the brotherhood of the Teutonic race. Napoleon marshaled his troops and marched toward the Rhine, intending before the war closed to make that his boundary line. King William, Bismarck, and Von Moltke, with the German forces hastened to meet the French, and the veterans and victors of Sadowa were destined to become the victors of Sedan. M'Mahon was defeated at Weissenburg and Wörth, and



Napoleon III and his Military Cabinet.

Bazaine was shut up in Metz after being defeated at Rezonville and St. Barbe. The Prussian forces swept on toward the west and Paris, one division turned north after the emperor and M'Mahon, the other division under the Crown Prince, returned from Chalons to intercept M'Mahon's juncture with Bazaine. Both concentrated their forces around the French at Sedan, where M'Mahon had made his headquarters. The battle commenced with the dawn of September 1st, lasting all day. King William, writing to his queen, thus describes the battle: "The villages of Illy and Floing were taken, and the fiery circle drew gradually closer around Sedan. It was a grand sight from our position, on a commanding height behind the great battery. When we looked to the front, beyond St. Toney, the violent resistance of the enemy began to slacken by degrees, which we could see by the broken battalions that were hurriedly retreating from the woods and villages. The ground was covered with corpses and horses, all of which we could see from our position." A terrible fire opened on the town. In twenty minutes it was on fire in several places with the adjoining villages. The fire was so terrible on the town that King William ordered it to cease, and the next morning, September 2d, Napoleon surrendered with his whole army of 120,000 at Sedan. M'Mahon was wounded, and Bazaine surrendered Metz with an army of 150,000 and 20,000 sick. Strasburg fell in August, and no army could stand before the rapid march of Germans to Paris. In one month the flower of the French army was broken. During the siege of Paris other cities were taken and other armies were captured, and all France lay at the feet of Germany. Fort after fort capitulated, and the city fell into the hands of King William on the 28th of January, after a siege of five months. Nineteen hundred pieces of cannon, with one hundred and eighty thousand prisoners, fell into the hands of the Prussians. King William, now Emperor of Germany, at the Palace of Versailles, dictated terms of peace, which



William I and his Military Council.

were the cession of Alsace and Lorraine, and one billion dollars as a war indemnity.

In all this great conquest the master minds of Bismarck and Von Moltke were seen, the one shaping the councils, the other the plans of the war. The Emperor William, his son, the Crown Prince, and his nephew, Prince Charles, showed great military genius and great personal bravery as the worthy descendants of Frederick the Great. Napoleon was led as a prisoner to Wilhelmshohe, the empress fled in disguise to England. Father, mother, and son met there at last. France proclaimed herself a republic. French soldiers left Rome, Victor Emmanuel marched in, took possession of the city, and was proclaimed king by the vote of the people, and the Pope lost in a day the throne of the Cæsars and the temporal power of the Papacy. The echoes of the last thunder voice had scarcely died away when the voice of the

SEVENTH THUNDER

Was heard in the attack on the new empire of Germany, in calling vast masses of people to pilgrim shrines in France, and gathering hosts of pilgrim tourists to the Pope's Jubilee at Rome, and in the appeal made to the Catholic powers of the world to restore the temporal power of the Pope. Spain has already cast aside the republic, and chosen the son of the famed Isabella to be her king. To a large extent the new Reformation has been suppressed. All things are preparing for the coming conflict; only the struggle between the Cross and Crescent holds back the contestants. To restore the temporal power of the Pope and the ascendancy of the Catholic States of Europe shall be the aim of the next great conflict in Christendom. Time waits to evolve these events, and providence to shape them as the Lord directs. In a letter to his wife Vendresse, September 3, 1870, Prince Bismarck describes the surrender of Napoleon thus:

"DEAR HEART,—The day before yesterday, before dawn, I left my quarters here; returned to-day, and have, in the *interim*, witnessed the great battle of Sedan, in which we made about thirty thousand pris-

oners, and threw the rest of the French army we had been pursuing from Bar le Duc into the fortress, where, with the emperor, they were obliged to surrender. At five o'clock yesterday morning, after having till one o'clock discussed with Moltke and the French generals the terms of the capitulation, I was awakened by General Reille, whom I knew, to tell me that Napoleon wished to see me. Unwashed and without breakfast I rode towards Sedan, and found the emperor in an open carriage, with three *aides-de-camp*, and three on horseback, on the highway this side of Sedan. I dismounted, saluted him as politely as at the Tuileries, and asked what were his commands. He desired to see the king. I informed him, in accordance with the truth, that his Majesty had his quarters three miles off, at the place where I am now writing. To Napoleon's question where he was to go, I offered him, as I did not know the neighborhood, my quarters at Donchery, a small place close to Sedan. He accepted the offer, and rode, accompanied by the six Frenchmen, by me and Charles, who, in the mean time, had followed me through the solitary morning hours towards our side. Before arriving at Donchery he regretted his decision, on account of the crowd that might be expected, and asked whether he might alight at a lonely workman's cottage by the roadside. I told Charles to inspect it, who reported that it was poor and dirty. '*N'importe,*' said Napoleon, and we ascended a narrow, rickety staircase. We sat an hour in a chamber ten feet square, with a deal table and two rush-bottomed chairs; the others were below. A mighty contrast to our last interview in 1867, in the Tuileries. Our conversation was difficult if I was not to touch on things which should painfully affect the man so terribly cast down by God's powerful hand. I had sent Charles to fetch officers from the town, and to request Moltke to come. We then dispatched one of the former to reconnoiter, and discovered, at half a mile's distance, at Fresnois, a small chateau in a park. Thither I accompanied the emperor with an escort of life cuirassiers, sent for in the meanwhile; and there we concluded with commanding General Wimpffen the capitulation, in consequence of which from forty to sixty thousand Frenchmen, with all their baggage, became our prisoners. Yesterday and the previous day have cost France a hundred thousand men and an emperor. Early this morning the latter, with all his attendants, horses, and carriages, started for Wilhelmshe, near Cassel."

CHAPTER VIII.

THE VIALS OF WRATH.

FIRST, THE FRENCH REVOLUTION—SECOND, THE MARITIME WARS OF THE PAPACY WITH ENGLAND—THIRD, THE NAPOLEONIC WARS OF EUROPE—FOURTH, THE ECLIPSE OF THE SUN OF THE PAPACY—FIFTH, THE SEAT OF THE BEAST OR OVERTHROW OF THE TEMPORAL POWER.

AS the opening of the seven seals were as many successive steps in the overthrow of the Roman empire, so the outpouring of the seven vials were as many judgments leading to the destruction of the Roman Papacy. We have observed that the seven thunders were as many epochal wars Rome originated against Protestantism, always reacting against her. But it was reserved for the seven vials of the wrath of God to complete her destruction. At the command of God the seven angels go forth to pour out these judgment vials on this antichristian system. They are the seven last plagues of the wrath of God. "And the first went and poured out his vial upon the earth, and there fell a noisome and a grievous sore upon the men that had the mark of the beast, and upon them that worshiped his *image*." Rev. xvi, 2. Almost all critics agree that this is the prophecy of the

FRENCH REVOLUTION.

To no other event will it so well apply. France was the first country under Pepin, Charlemagne, and Louis XIV that created and sustained the Papacy. No other people bore the mark of the beast more clearly or worshiped his image more faithfully than the French. No people ever exhibited such a noisome and grievous sore as they. It was a great *moral, social*, and corroding cancer that festered and spread

like the leprosy over society. After the massacre of St. Bartholomew and the revocation of the edict of Nantes, under Louis XIV, almost all that was valuable of Protestantism in the nation was exterminated, its light was quenched, and its moral power broken. The nation rushed headlong to ruin. The government was a tyranny, the people slaves, the nobles and the court corrupt, the clergy immoral. "The whole head was sick and the heart faint. From the sole of the foot even to the head all were wounds and bruises and putrefying sores." Paris, Nantes, and Lyons and Orleans, once the scenes of Protestant massacre, became the centers of revolutionary crime. The government and royal family that lent its aid to destroy its own people must go down in a sea of blood. Why did it not fall on the heads of Charles IX and his mother, Louis XIV and his mistresses, instead of the amiable Louis XVI and the noble Maria Antoinette? The witty, sarcastic, and infidel writings of Voltaire, Rousseau, D'Alembert, Diderot, Laclos, Crebillon, and Louvet spread every-where, infecting the literature of the age with their principles. The superstition and licentiousness of the clergy became the butt of ridicule by these writers. The people were carried away by this new class of brilliant teachers, having lost all confidence in their priests. "The licentiousness which walked abroad [says Sir Walter Scott] in such disgusting and undisguised nakedness was marked by open infamy, deep enough to have called down in the age of miracles an immediate judgment from heaven, and crimes which the worst of the Roman emperors would have at least hidden in his solitary isle of Capreae, were acted as publicly as if man had no eyes and God no thunder-bolts."

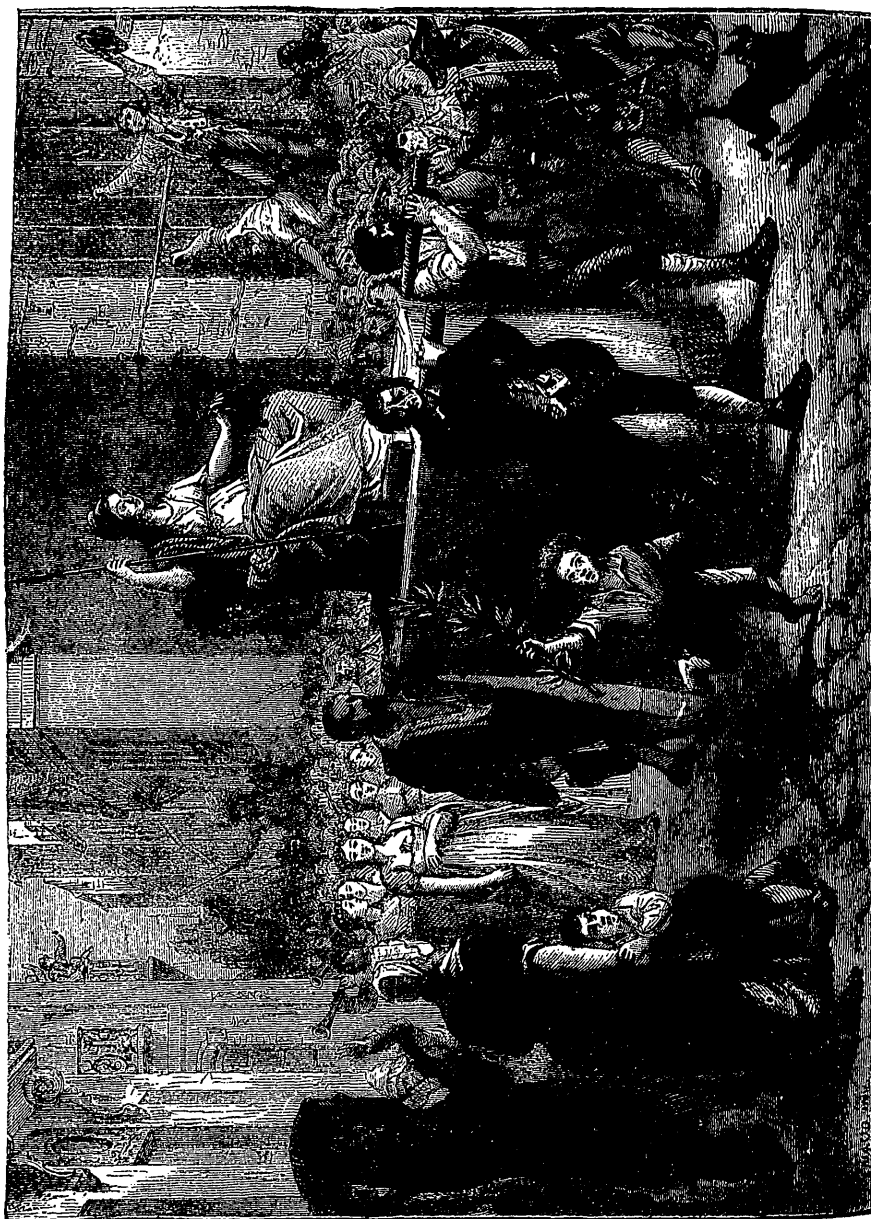
The government, which was in the hands of the king, his ministry and parliament, passed into the hands successively of the States General, the National Assembly, and the Commune, which became a fanatic mob, which first destroyed all true government, executed their king and queen, princes, priests, and nobles, and then devoured one another. In January, 1793, the king was beheaded; in October fol-

lowing the queen. Then commenced the "reign of terror." All Europe looked on amazed. The peasants of La Vendée arose against the revolutionary government. Troops were sent against them. After a series of the most bloody civil wars the peasantry were almost decimated. The citizens of Lyons and Nantes rose in revolt. Troops under Carrier and Marat were sent to quell the insurrection and erect the revolutionary tribunal. The latter city, famous for the edict which bears its name, which was revoked by Louis XIV, became the center of sanguinary crimes. The guillotine not only fell on the neck of its inventor, but was literally choked with the number of heads that rolled and blood that streamed from its knives and machinery. "So immense were the numbers of those cut off by the guillotine or mowed down by fusillade (says Alison) that three hundred men were occupied for six weeks in covering with earth the vast multitudes of corpses which filled the trenches. Ten thousand died of disease, pestilence, and horror in the prisons of that department alone. Women and children were also guillotined until at last the executioners became wearied with their work, and new methods of destroying life were tried with greater facility. These were the *noyades*." A century before the Huguenots were doomed to the galleys by their Catholic persecutors, bishops and priests looking on with delight. Now some of the first victims were priests, stripped naked, led out in the boat for execution. The *noyades* consisted of two forms of boats for destruction. One was a boat with two or three hundred victims, rowed down the river, with executioners to decapitate every head that appeared above the water. When the place was reached, water was let in to drown the victims or decapitate those whose heads appeared above water. The drowned were then thrown into the river. The other form of boat had trap-doors at the bottom, and when arrived at the destined place the bolts were drawn and the victims, men, women, and children, were dropped into the deep. This was what Marat called Republican Baptisms. Their marriages con-

sisted in tying a man and woman together, saying a few words of ceremony over them, and then dropping them into the deep. The noyades at Nantes alone were twenty-five, each noyade taking out from one hundred to one hundred and fifty persons. Many women died in the prisons through terror alone. Under the administration of Carrier, eighteen thousand perished at Nantes, and from Saumur to Nantes, a distance of sixty miles, the river was red with human blood, and the shores covered with corpses washed up by the Loire on its banks, among which were often found mother and child locked in the embrace of death. The total victims there are said to have exceeded thirty thousand. The noyades of Nantes were excelled by those of Paris and the Seine in the number of the deaths and executions.

Having confiscated many of the Church livings and executed a large number of the priests, the revolutionists in Paris proceeded to one step more. It was to blot out all religion from the nation, and to dethrone God from his throne in the conscience. The Sabbath was abolished, and every tenth day, as a decade and a day of pleasure and rest, was established in its place. The twelve months of the year received new names characteristic of their seasons. One of the leading atheists entered the Church of St. Roque and said aloud, "God, if you exist, avenge your injured name. I bid you defiance. Who after this will believe your existence."

Having destroyed their own king and queen, Fouché, Hebert, and Chaumette, the leaders of the convention, determined to dethrone the King of Heaven. Gobet, the Catholic bishop, with a large number of priests, came forward, renounced their religion, abjured their faith, denied the existence of God, and laid down their robes and received the kiss of charity from the convention. Along the streets were seen one day a vast procession, preceded by bands of music and a veiled woman, borne on a raised seat on men's shoulders, who was followed by a number of young and beautiful girls as figurantes of the opera. They entered the



convention. Chaumette raised the veil and introduced the female to the audience as the "Goddess of Reason." Taking her by the hand he said to the audience, "Mortals, cease to tremble before the powerless thunders of a God whom your fears have created; henceforth acknowledge no divinity but reason. I offer you its noblest and purest image. If you must have idols, sacrifice only to such idols as this." Chaumette said these words, many of the convention recognized in the Goddess of Reason, Madame Maillard, a beautiful dancing girl of the opera and street. In a triumphal car she was led to the Church of Notre Dame, placed upon the high altar, and there received the worship of the atheistic crowd, and the young maidens who attended retired with their paramours to the chambers and chapels around and there committed orgies of debauchery like the worshipers of Venus, Bacchus, and Baal. The cathedral was thence denominated "The Temple of Reason." Madame Maillard died in Alsace and Lorraine about four years ago. A few weeks later the heads rolled off the guillotine scaffold of the men who led the way in this profane and obscene parody. An aqueduct was formed in the Place St. Antoine, near the guillotine, to carry off the blood of the slaughtered victims. "I tremble as I mention the dreadful fact," says Riouffe, who passed through these scenes of horror. "The blood of the unfortunate victims was spilled each day in buckets, and four men were occupied at the moment of execution in emptying them into the aqueduct." Couthon, Lebas, St. Just, and the two Robespierres perished the same day. Marat had already fallen by the dagger of Charlotte Corday, who thought she was doing the country service in slaying this tyrant.

This noisome sore spread far over the country. Its demoniac spirit extended over Europe until its terrible excesses reacted against itself. In the storm the French Revolution raised over France, the Catholic princes, priests, and government went down, the churches were shut up, and many of the priests were slaughtered or banished, and

the Pope rejected. All this was done by the children of Catholic parents, who were educated in her schools and worshiped in her churches. Yet they were only preparing the way for another judgment to fall on another part of the Papacy. France, Spain, and Portugal had as yet mighty navies that swept the seas to and from their colonies, and which had become the source of wealth and defense to these nations.

“AND THE SECOND ANGEL Poured out his vial on the sea, And it became as the blood of a dead man.” (Rev. xvi, 3.) Much of Rome's strength lay in her maritime nations and navies. France, Spain, and Portugal, with minor States, were leagued against England and her colonies. The French colonists in Hayti following France raised the cry of liberty and attained it. Their slaves thought it was good for them, and they too demanded liberty of their masters. It was refused. A savage war arose between master and slave, which ended not until sixty thousand of the colored people were slain, and nearly all their masters. The bond became free and their own rulers. Twice the French government sent troops to conquer them. They could not, and France lost the beautiful island of Hayti. Other islands in the West Indies were wrested from France by England. That spirit of the French Revolution spread to the Spanish Colonies in Central and South America. All Mexico and Central America were ablaze in the fires of revolution. After a few years of the most sanguinary struggle these colonies proclaimed their independence and modeled their governments after that of the United States. Portugal lost the vast empire of Brazil, which became independent, with an emperor at its head.

In 1793 the French fleet was shattered near Toulon. In 1794, under Lord Howe, the French fleet was again defeated off Ushant; then followed the capture of nearly all the Spanish and French West India islands. In 1795 the English took the Cape of Good Hope from the French. In 1797 Nelson gained a great victory over the Spanish fleet

at Cape St. Vincent. In 1798 Nelson followed Bonaparte and the French to Egypt; sailing up the Mediterranean he came up with the French fleet at the mouth of the Nile, in the Bay of Aboukir. Nelson led his flag-ship between the shore and the French ships, his fleet following, and opened fire. Of thirteen sail of the line nine were taken and two burnt. Of the four frigates one was burnt and another sunk. In this battle of the Nile the French lost in killed, wounded, and prisoners, eight thousand three hundred and thirty. The English lost in killed and wounded only eight hundred and ninety-five. The French power was broken in Egypt, and Napoleon retreated to France. The battle of Copenhagen was fought in 1801, and in 1805 Nelson almost annihilated the combined fleets of France and Spain at Trafalgar, but in the moment of victory died, saying to his men, "England expects every man to do his duty." From 1793 to 1815 England destroyed or took in naval victory, principally from France and Spain, one hundred and eighty-nine ships of the line and three hundred and forty-eight frigates, besides a large number of smaller vessels. The vessels of war became literally slaughter-houses, where thousands fell in blood and smoke and fire. The very sea was dyed with the blood of the slain at Toulon, Ushant, St. Vincent, Cape Town, the Nile, Copenhagen, and Trafalgar. English ships swept the Mediterranean, the Baltic, the Atlantic, the Pacific, the Indian Ocean, and the Black Sea and Dardanelles. Rome's power on the sea was broken forever, many of her fairest colonies and islands were given over to Great Britain; but as yet "the men who bore the mark of the beast and worshiped his image repented not of their deeds."

"AND THE THIRD ANGEL Poured OUT HIS VIAL

Upon the rivers and fountains of water, and they became as blood." This was the scene of Attila's depredations under the third trumpet, and now, under the third vial, the great continental wars of Napoleon take place. He said

himself, that "he would prove a second Attila to Venice." It is also remarkable that the scene of this *third* vial of wrath is the scene of the massacres and martyrdoms of Huss and his followers, the Waldenses and Albigenses, the Huguenots and the martyrs of Germany and Italy and Spain. The vial fell on the heads of the governments that aided Rome in persecuting the saints, hence the angel of the waters is represented as singing, "For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." Can any thing be plainer; God writes it in history, that he that runs may read it; Napoleon becomes, in the hands of God, the angel of judgment to pour out this vial of wrath upon the European governments for their persecutions of the saints. The scene of the vial is said to be a land of rivers and fountains of waters. Hence we look for the Danube, the Rhine, and the Po, the Bormida, the Tanarò, the Adda, the Adige, the Mincio, and the Tiber; Lakes Como and Maggiore, high up in the Alps, as sources and centers of conflict in this struggle. Scarcely an acre of ground along the banks of those rivers that had not a soldier's grave. Scarcely a stream or river that was not dyed with the blood of war, scarcely a city or town that was not torn with shot and shell. France, punished for her own crimes, becomes now the executioner of God to inflict punishment on the rest. The rapidity and greatness of Napoleon's conquests are a mystery and a marvel, but reading them in the light of God's providence they are clearly unfolded. Austria, Italy, and Savoy are to be the scenes of this vial. In the language of the French Directory to their generals, Napoleon was to attack the Piedmontese and Austrians in Italy, in order to separate the one from the other, and drive out the Austrians from Italy. Let us follow the footsteps of the conqueror.

The Dukes of Savoy had long persecuted their own subjects, the Vaudois, at the instigation of Rome, their descendants in the Sardinian king and nobles were now to receive the first drops of this vial. Having advanced into

Italy where the Alps and Apennines meet, at the battle of Monte Notte Napoleon defeated the Austrians and Sardinians, following up his victories at Dego Ceva and the river Tanaro. "Soldiers," said Napoleon, "you have in fifteen days gained six victories, taken twenty-one stand of colors, fifty-five pieces of cannon, and several fortresses, and conquered the richest part of Piedmont. You have made fifteen thousand prisoners, and killed and wounded more than ten thousand men. You have gained battles without cannon, and passed rivers without bridges."

On the 8th of May following he defeated the Austrians at Foimbia, and a little later the main body, under Beaulieu, at Lodi. The passage of the bridge at Lodi was one of the most daring of his adventures. The French crossed it in the face of a storm of grapeshot that threatened to sweep the bridge; they advanced with great rapidity, bayonnetted the artillery, and put the whole Austrian army to flight with great carnage. The Austrian general fell back on the Mincio, while Napoleon moved on to Milan, and took the ancient capital of the Lombard kings, fixed his residence in the archbishop's palace, and seized its plate for money. At Borghetto, on the Mincio, the Austrians were again defeated, and retired behind the Adige to await fresh troops from Germany, while Napoleon laid seige to Mantua, the celebrated fortress, surrounded on all sides by water, and only approached by causeways and drawbridges, which were strongly fortified and ably defended. Having made a sudden and desperate attack on the causeways, four of them were taken, and the fifth remained for a while blockaded until the great fortress fell into the hands of the French. The Pope was the next in danger, and he surrendered to the invader Ancona, Ferrara, and Boulogna, and all their surrounding territory, with one million sterling and a hundred of the finest paintings and statues of the Papal Gallery.

The Pope and the kings of Naples and Sardinia were now French vassals, while slow and sluggish Austria pre-

pared for a gigantic conflict with a third army of eighty thousand men under Wurmser. Bonaparte rushed at the head of his troops against this new host, and defeated them in separate divisions at Salo, near Lake Guarda, Lonato, and Castiglione, on a stream which flows into the Mincio, and completed their defeat at Peschiera. Wurmser, reinforced by thirty thousand additional men, under Davidovich, again appeared on the field of conflict to be again defeated at the celebrated battle of Roveredo, on the 4th of September, 1796. Napoleon followed up the victory by new ones at Lanissa in the Tyrol and Bessano on the Brenta, where Augereau and Massena assisted Napoleon in sweeping down on the aged Wurmser, leaving him but sixteen out of sixty thousand men to retreat to the fortress of Mantua, while a new force of about seventy thousand more, under Alvinzi, prepared to take the field for a *fourth* campaign. This vast army Napoleon decoyed into the marshes that stretch between the Brenta and the Adige, where he could have the advantage of the marshes over numbers. In three hotly contested battles, closing the last at the bridge of Arcola, he drove three thousand Croats, at the point of the bayonet, into the water, where they perished. In this decisive conflict the Austrians were again defeated with a loss of about thirty-five thousand.

Still Austria clung with a death grasp to Italy. The army of Alvinzi was recruited and raised to sixty thousand men, and prepared for a fifth campaign on Northern Italy. On the night of the 13th of January, 1797, Napoleon ascended the heights of Verona, where he made his headquarters and looked out on the camp-fires of the enemy as they stretched far and wide between the Adige and Lake Guarda. It was moonlight; he formed his plan of battle for the next day. Early on the morning of the 14th the battle commenced at Rivoli. Alvinzi was again defeated, and Napoleon leaving Massena, Joubert, and Murat to pursue the flying fugitives, started to meet Provera with the other wing of the Austrian army at the shores of Lake Guarda,

near Mantua. Provera was defeated, his army taken or killed, and the celebrated fortress of Mantua surrendered after a siege of six months. The garrison was said to have lost by sickness and battle twenty-seven thousand men. Thus ended the Austrian rule in Italy. The strong arm of the Papacy was broken.

At Senio, Faenza, and Cotti the Pope's troops made a stand, while monks and priests ran through the ranks with crucifixes and images urging the men to fight for their religion. The French general forded the river and fell on the Pope's troops, which scattered in all directions. The French entered the Holy House of Loretto and took what the priests had left in the idol shrine. The Pope surrendered, in addition to what he had done before, Avignon and the Romagna.

Leaving some troops to watch Venice, Napoleon started to carry the war into Austria, where he was met on the Austrian Tyrol by the Archduke Charles and a large army, which formed the *sixth* Austrian campaign. On the 12th of March, 1797, while Massena was driving one wing of the Austrian army before him on the river Piave, Napoleon attacked the other under the Archduke Charles, in front of the Carinthian Mountains, on the banks of the Tagliamento. The French crossed the river and drove the Austrians before them. In twenty days almost every stronghold in Carinthia and the Julian Alps were in their hands. The Archduke retreated on Vienna, and the treaty of Leoben saved it from siege.

During his conflict with the Austrians the Venetians showed their sympathy with the latter, and were terrified when Napoleon drove them almost to the gates of Vienna. He now returned to pour his vial on Venice, the Queen of the Adriatic. A deputation from the citizens met him on the way; he received them in anger, declared he would destroy their dungeons on the Bridge of Sighs, tear down the Inquisition, and make the Lion of St. Mark lick the dust. As he had said, so he did; Venice fell, the Senate sub-

mitted, and instead of an ancient oligarchy which ruled the city a democratic government took its place. The Bridge of Sighs was crossed by French troops, the dungeons opened, and the captives released. Thus was accomplished the conquest of Italy. Napoleon called elsewhere, the command of the French armies devolved on other generals—Scheerer, Moreau, and Macdonald.

A new enemy rose against the French. Russia sent thirty thousand troops under General Suwarrow to aid the Austrians. Suwarrow obtained the command of the two armies, under the two emperors, leading the attack on the French, driving them out of almost every place in Italy they had set their foot on. The natives rose with the Austrians and Russians against the French. The battle scenes extended round the shores of Lake Como and along the banks of every river to the Ticino, as it flowed from Lake Maggiore. The whole country of rivers and lakes was again deluged with blood, again to be repeated under a third conquest by Napoleon, who now returned from Egypt to take command of the French armies in Europe. The man of destiny crossed again the Alps at the head of a large army, swept down again on Italy like an eagle on its prey, and fought the decisive battles of Marengo and Montebello, by which all Italy lay once more at his feet.

“AND THE FOURTH ANGEL

Poured out his vial on the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath peace over these plagues, and they repented not to give him glory.” (Revelation xvi, 8, 9.)

The last lines of the last verse occur for the first time in connection with these vials of wrath, and show that the *sun* here is the ecclesiastical system of antichrist, the Pope, the hierarchy, and the priesthood. While there was no repentance manifested by infidel France and apostate Europe, it was expected of the Church; but there was none. This

will appear evident under the unfolding of this subject. Some have supposed France the sun of the Papacy—as Fleming; others Austria—as Keith; but neither of these *horns* of the ten-horned kingdom could have been the sun of the system. It would have been reversing the order and relation in which they stand to the system as two of the ten horns.

Catholics themselves regard the Pope, the priesthood, and the hierarchy as the *sun* of their Church, from whom proceed all light, truth, grace, knowledge, and salvation. That the Pope and the hierarchy are infallible and supreme, and princes, kings, and kingdoms *subordinate*. In the Genoese arc between the Vatican and the castle of St. Angelo there is a great painting of the Pope as the rising sun of the world; illuminating its darkness; and men are seen emerging out of darkness into the light, while underneath are the words, “The world hath been unveiled to light. The king of glory has come forth.”

The pouring out of this vial commenced in France, extended to Germany and Italy, and all parts of the Church, eclipsing its light, obscuring its brightness, yet intensifying the heat which scorched men with fire.

From the days of Francis I to Louis XIV, the power and wealth of the French Church was proverbial. In all the persecutions of the Albigenses and Huguenots the French clergy and the Popes were the leaders and instigators. They held the lash and hounded on the kings to the slaughter of the prey. Scarcely had the French monarchy been overthrown when the revolutionists attacked the Church. The National Assembly decreed the abolition of tithes to the Pope and the clergy, and substituted a small rent-charge on property in their place. They next proceeded to confiscate the whole of the ecclesiastical property and devote it to the support of their wars. From this they advanced to the monasteries and nunneries and sold four thousand of them to the public and turned their inmates loose. The wealth of the Church in France was immense, and for years sustained

the French army in its wars with the powers of Europe. The bells of the churches alone were run into fifteen thousand cannons. The most beautiful cathedrals and churches were sold and turned into common uses. A traveler in France, at that time, wrote home to England, "On turning a corner of a street as we entered Rouen, I suddenly found coach and horses and all in the *aisle* of an ancient cathedral. The church having devolved to the nation as its property, was sold for stables to one of the owners of the Rouen diligences. An old cab occupied the place of the altar, and the horses were eating oats out of the sacristy." Dr. Waugh, in 1802, visiting France, found in Dieppe one of the most beautiful churches filled with wheat, and in another two men winnowing wheat before the pulpit.

The cathedral at Rheims was turned into a gunpowder manufactory, and the ancient Church of St. Denis, the patron saint of France, and the mausoleum of her ancient kings, was rifled and robbed of all its costly ornaments, and the leaden coffins of its venerated kings were run into bullets for French soldiers. The spoliation extended to the Catholic churches of Europe, to St. Stephen's, of Vienna, as well as St. Peter's, of Rome, wherever French arms triumphed.

From the spoliation of the churches the French proceeded to the degradation of the clergy. Hundreds of them were taken and drowned in the noyades on the Seine and the Loire, and it is supposed, on good authority, that *four thousand* perished in the massacres and conflicts of the French Revolution. But the deepest humiliation of all yet awaited the French clergy. They were compelled to renounce their allegiance to the Pope and swear fealty to the Republic. After many of them had renounced their religion and become blatant atheists, Gobet, the Parisian bishop, with several of his clergy, came before the convention, laid down their priestly robes, renounced faith in God, and worshiped the "Goddess of Reason." All over Europe the same desolations swept over the Catholic Church like the simoom of the desert. The Pope was brought as a prisoner

from Rome to die in captivity in France. And men were scorched with the fierce flames of cannon, musketry, and conflagration of cities and burning of towns and provinces. All Europe was a battle-field, lit up with the blaze of war, and Christendom became an aceldama, a field of blood. Yet neither Popes, priests, nor people repented of their idolatry and crimes. Another vial must be poured out. It will fall on the seat of the beast. The first four vials fell on the Papacy in general.

THE FIFTH

Will fall on the *throne* of its *power*—the seat of the beast. “And the fifth angel poured out his vial on the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains, and repented not of their deeds.” (Rev. xvi, 10, 11.)

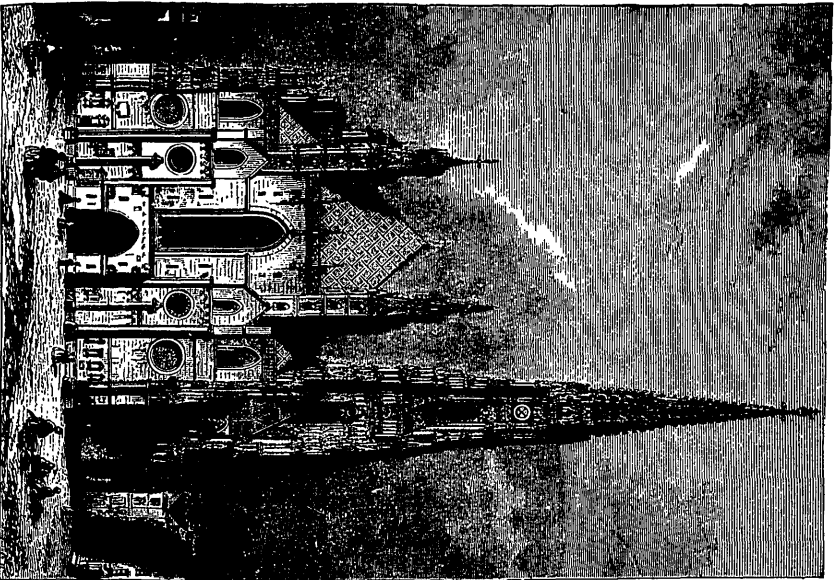
The word seat in the original is *thronon* (*thronos*), *throne*, the same that the Dragon gave to the beast, the throne of the Cæsars, which Constantine vacated for the Popes; in brief, the Pontifical throne. Catholic and Protestant writers admit that the seat of the beast is Rome, but differ whether Rome pagan or papal. The reader can easily discern which. In the first four vials of wrath which fell on the Papacy, only sprinklings fell on Rome. It was reserved for a full vial of concentrated wrath.

In the conflict between France and Austria, in Italy, Pope Pius VI was led to ally his troops with Austria in the struggle. This led on the defeat of Austria to the transfer of Ancona, Bologna, Ferrara, and Romagna from the Pope to France. Another campaign followed while Napoleon was in Egypt, and Pius again sympathized with Austria, which was again defeated. Berthier marched his French troops to Rome, made the Pope prisoner, robbed him of his jewels and the churches of their pictures, overturned the pontifical throne, and proclaimed a Republic, standing in the ancient forum where Cæsar fell at the foot of Pompey’s pillar. The

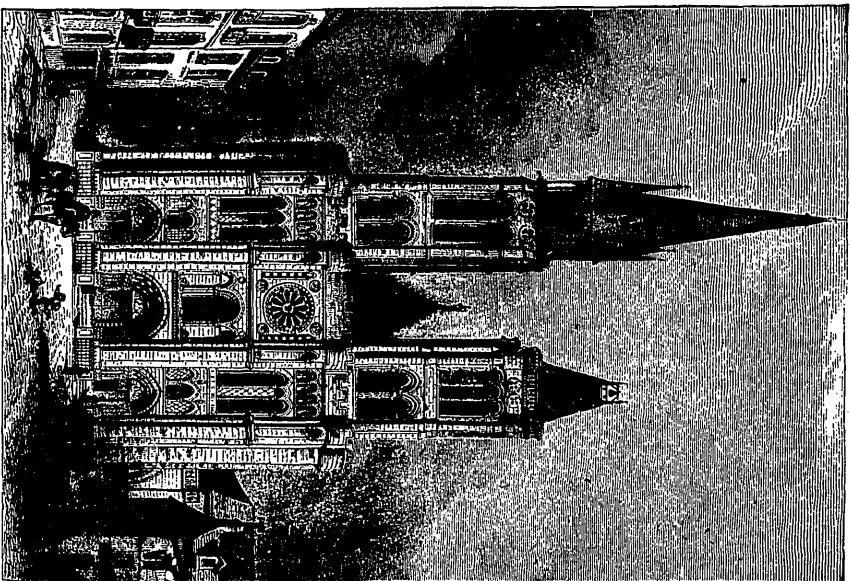
aged Pope submitted in the spirit of a martyr, and was led a prisoner from Rome to France, where he died in the eighty-second year of his age, and Pius VII, "the pontiff of tribulation," as Chateaubriand called him, became his successor.

On Napoleon's return from Egypt he entered again on Italian campaigns, and won trophies which were lost in his absence by Scheerer and Moreau. Made first consul, his life was in danger of assassination, when the Senate made him emperor and he sent for the Pope to crown him. Napoleon put the crown on his own head, having the Pope to anoint him, chant *Te Deum*, and pronounce the benediction. The ceremony took place in the Cathedral of Notre Dame, December 2, 1804. Shortly after he was also crowned King of Italy in the Cathedral Church of Milan by the archbishop there. By this time Napoleon had nearly conquered all Europe, but England stood unconquerable. He wished to ally the Papacy in an attack on England. Pius VII refused to aid him in this direction. The emperor was enraged. French soldiers entered Rome, annexed the Roman States to the empire, and led the Pope prisoner to Fontainebleau, in France, where he remained a captive until 1814, when the empire went down in a sea of blood, and England led the way in the restoration of the Pope.

During all this time *darkness, pain, and blasphemy* marked the kingdom of the beast. The light of the Church was obscured, the sun of the Church eclipsed, and the darkness of *infidelity* spread not only over France, but over Europe. Many of the priests were infidels, fourteen of the cardinals followed the Republic in Rome, and Frederick the Great, of Prussia, was a pronounced infidel. The spawn of infidelity spread wherever the Roman ritual prevailed. It was a transition from *superstition* to bold bald *atheism*. The men who once bore the mark of the beast and worshiped its image now not only renounced the being of a God, but wrote over the graves of their friends, "*Death an eternal sleep.*" There was a darkness that might be felt. As yet



St. Stephen's Cathedral, Vienna.

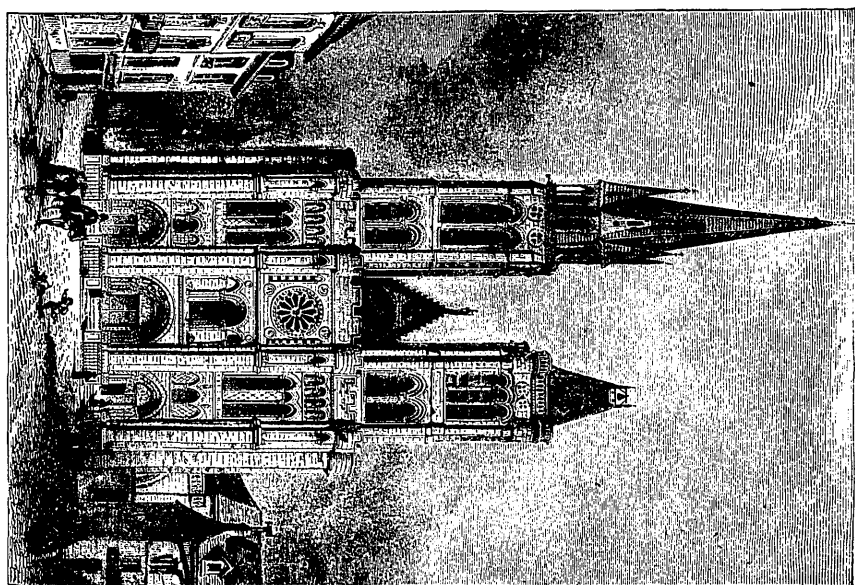
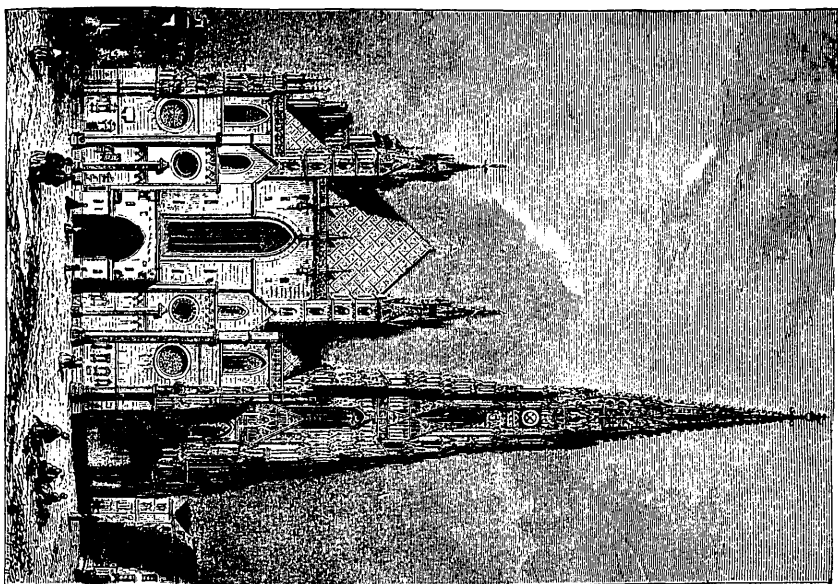


St. Denis, France.

aged Pope submitted in the spirit of a martyr, and was led a prisoner from Rome to France, where he died in the eighty-second year of his age, and Pius VII, "the pontiff of tribulation," as Chateaubriand called him, became his successor.

On Napoleon's return from Egypt he entered again on Italian campaigns, and won trophies which were lost in his absence by Scheerer and Moreau. Made first consul, his life was in danger of assassination, when the Senate made him emperor and he sent for the Pope to crown him. Napoleon put the crown on his own head, having the Pope to anoint him, chant *Te Deum*, and pronounce the benediction. The ceremony took place in the Cathedral of Notre Dame, December 2, 1804. Shortly after he was also crowned King of Italy in the Cathedral Church of Milan by the archbishop there. By this time Napoleon had nearly conquered all Europe, but England stood unconquerable. He wished to ally the Papacy in an attack on England. Pius VII refused to aid him in this direction. The emperor was enraged. French soldiers entered Rome, annexed the Roman States to the empire, and led the Pope prisoner to Fontainebleau, in France, where he remained a captive until 1814, when the empire went down in a sea of blood, and England led the way in the restoration of the Pope.

During all this time *darkness, pain, and blasphemy* marked the kingdom of the beast. The light of the Church was obscured, the sun of the Church eclipsed, and the darkness of *infidelity* spread not only over France, but over Europe. Many of the priests were infidels, fourteen of the cardinals followed the Republic in Rome, and Frederick the Great, of Prussia, was a pronounced infidel. The spawn of infidelity spread wherever the Roman ritual prevailed. It was a transition from *superstition* to bold bald *atheism*. The men who once bore the mark of the beast and worshiped its image now not only renounced the being of a God, but wrote over the graves of their friends, "*Death an eternal sleep.*" There was a darkness that might be felt. As yet

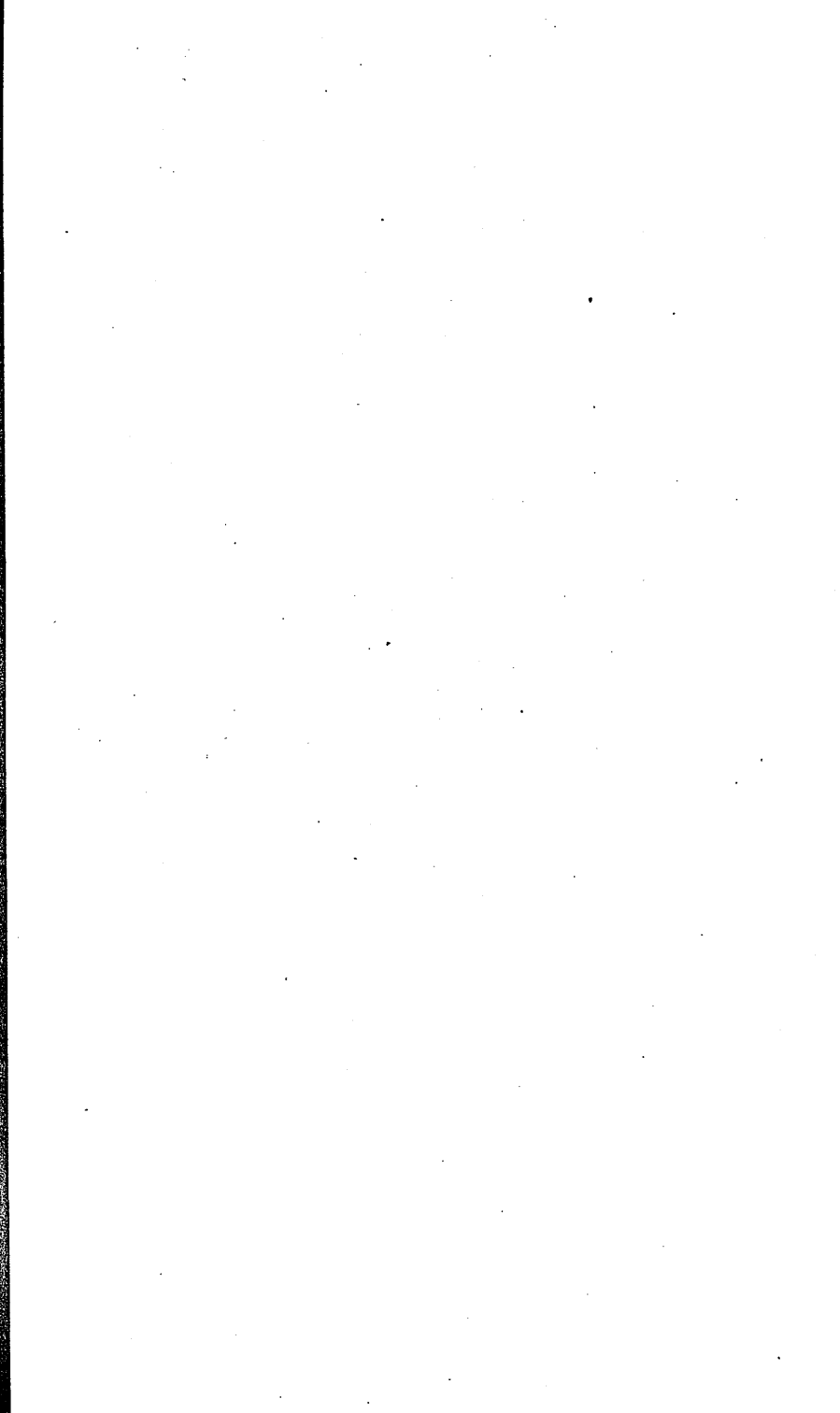


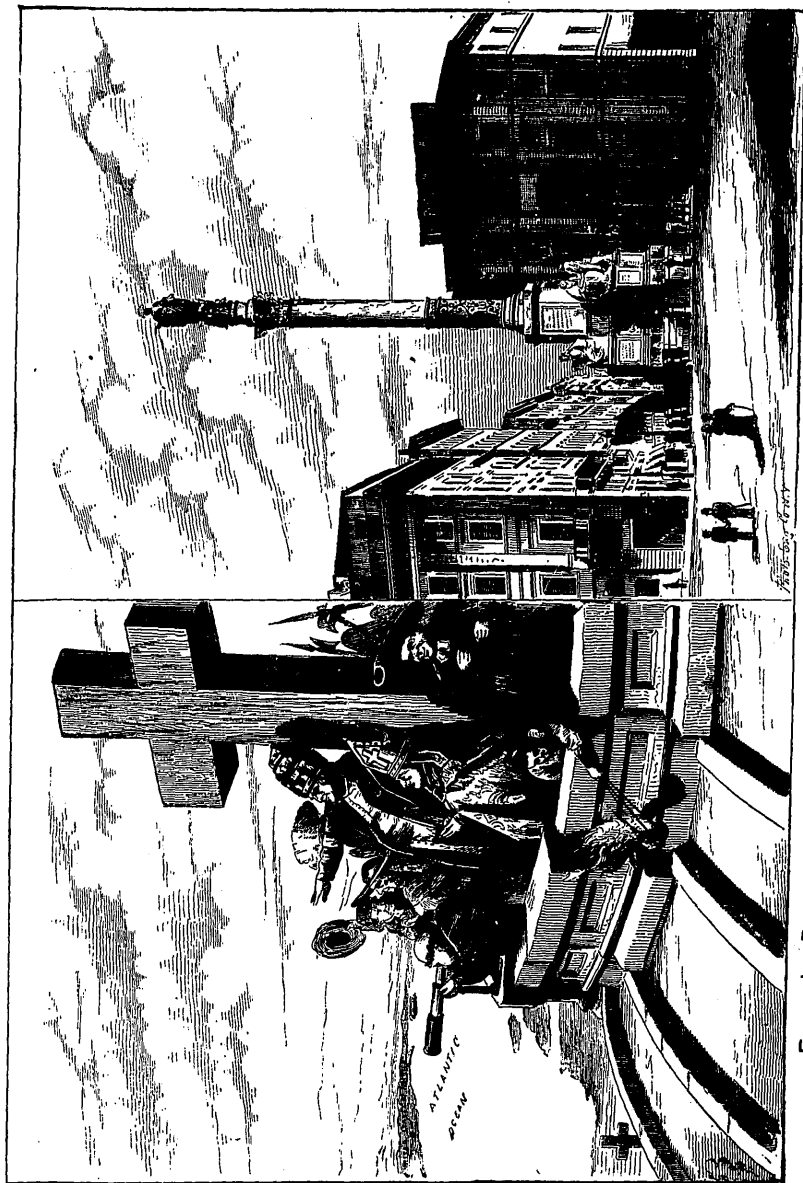


the great Protestant missionary societies had only begun to move. *Pain* followed darkness. All Europe was a battle-field; its cities and its camps looked like the wards of a vast hospital, where lay the dead and dying. The groans of the wounded went up to heaven from the battle-fields of Austerlitz, Jena, Eylau, Rutlusk, Salfield, Friedland, and the Spanish Peninsula. Crowns had fallen, thrones were overturned, and the map of Europe was changed seven times. Mourning was in every family, and sadness on every heart. *Blasphemy* followed pain, disappointment, discontent, dismay, wrath, strife, pride, and unbelief in God, his Word, his laws, Sabbaths, ordinances, accompanied with profane and vile expressions, lascivious habits, and vicious lives.

Notwithstanding all this suffering and pain there was no *repentance* either with Pope, priests, or people. The battle of Waterloo sent Napoleon an exile to Helena, restored the Pope to his place in Rome, and France and Europe to their former relations before the Revolution. Pius VII learned no wisdom from adversity. He restored the Jesuits to power, and the Papacy recommenced its work of tyranny and persecution again. Another sprinkling of the vial fell on the seat of the beast in 1848. Louis Philippe, the French king, fled from France to England, exclaiming as his feet touched the shore, "Thank God, I'm safe at last." Several of the crowned heads of Europe fled from their enraged subjects. Pius IX, in the disguise of a coachman, fled from Rome to Gaeta, where he remained for two years. Rome once more was a Republic under Garibaldi and Mazzini, and France under Louis Napoleon. A little later Napoleon becomes an emperor and France an empire. French troops enter Rome, the Pope is restored, and thence begins the work of darkness and persecution again. No sign of repentance with either Pope, priests, or people. The Jesuits, who had packed up their trunks for departure, are invited to remain. They advance to the helm of power. All Europe feels it. The dungeons of Rome, Naples, and Vienna echo with the groans of the children of liberty. England had offered the

Pope an asylum. He repays the kindness by sending twelve bishops and dividing the nation into as many bishoprics contrary to the laws of the nation. The people on the walls and the sidewalks wrote, "*No Popery*." The Church establishment and the great universities became full of Jesuit teachers as Protestants in disguise, and that which was counted the Protestant bulwark of the nation has largely become the hot-bed of Popery, the nursery of Rome. The Jesuits, through the Pope, issued the *syllabus* against science, literature, the benevolent societies, the freedom of the press and the freedom of independent governments. A council was called to declare the Pope infallible. This last exhibition of *blasphemy* was scarcely proclaimed when Napoleon was forced to make war on Protestant Prussia, and carry out the laws of the *syllabus*. Manning publicly declared that he expected a miracle to confirm the dogma. There was but not such as he expected. The French were overthrown, Napoleon imprisoned, French troops fled from Rome, Victor Emmanuel entered in and became King of Italy and Rome. The last dregs of the fifth vial were poured out. The throne of the Pope fell forever. Pius IX, the *first* of infallible Popes, became the *last* of sovereign pontiffs.





From the Dome of St. Peter's.

The College De Fide Propaganda.

CHAPTER IX.

LOSSES AND GAINS OF ROMANISM..

ROME'S LOSSES AND GAINS MEASURED BY WARS AND MISSIONS, COMPARED
AND CONTRASTED WITH PROTESTANT MISSIONS.

THE missions of Rome are of four kinds: Domestic missions among her own people, missions to Protestant nations, missions to Catholic colonies in new countries, and missions to the heathen. Finding her wars with Protestant nations a loss rather than gain, instead of reforming her doctrines and priesthood this incurable Church set about regaining her loss by missions. The *first* class of domestic missions were undertaken to retain her own people by preaching friars and Jesuit schools. Then were revived all the paraphernalia of pilgrimages to shrines, where wonders were wrought and madonnas winked or wept. A preaching friar, who had a little knowledge of science as well as Scripture, was preaching one day about Christ casting out devils; a poor man got the idea that there were seven devils in him, and applied to the friar to cast them out. The man was informed the devils would not leave without money; this being secured, the friar placed the man in a room, while he stood in an adjoining room with a small electric battery. Through a small window the friar put a chain, which went round the man's body, the other ends connected with the battery. As the friar put the chain round his body he told the man it was to keep him from being carried away by the devil when leaving. The friar put on the power, the man received the shock screaming. On recovering he declared he saw the devil fly from his mouth in blue blazes of flame and sulphur. Shock after shock followed until the man fainted and fell, but on coming

to declared that all the devils had gone out of him. The same writer, who witnessed this, describes a vast drove of horses, oxen, asses, mules, sheep, and even dogs, with bits of blue or red ribbon on their tails, horns, or ears, which he had seen on St. Anthony's day brought up to receive the benediction of the saint. All this was done to hold the ignorant; other means were tried with the more enlightened. As the above wonders would not do to win back the Protestant nations, who were more enlightened, Jesuit schools were planted in France and Germany, and political intrigues introduced, which appealed to the ambition of princes and people. In this way some of the German Electors, the young king of Navarre who became Henry IV of France, and the Bourbon dynasty were won back to Rome.

But the most successful of Rome's missions were those planted in the Catholic colonies of Canada, Mexico, Central and South America, where she built up large and wealthy churches, and possessed nearly half the real estate of the colonies and maintained the controlling influence of the government, until the late revolutions swept them out of her grasp. Many of them are now in transition from Papal to Protestant influence, as Mexico and a large portion of Central and South America. The least successful of Rome's missions are those to the *heathen*; perhaps, because there is so little difference between the two systems. Instead of annihilating the paganism of the heathen nations, she incorporates it into her system as she did in the ancient paganism of Rome. Hence there is little difference between Buddhism and Romanism. The bonzes and beads, the monks and nuns of the one system may pass for those of the other. The followers of Buddha and Brahma claim that theirs is the oldest religion, and that Rome has copied them. There is little difference between the Llama of Thibet and the Pontifex Maximus of Rome; both are considered infallible and worshiped by their followers. The hundreds of thousands baptized by Francis Xavier and the

Catholic missionaries in China, India, and Japan have melted away before the fierce flames of persecution raised against them because of the political intrigues of the Jesuits. So that, after two centuries, scarcely any of them remain. Her missions to the Africans and the native races of America are of little account. Those of the West Indies are nearly gone. Scarcely a Christianized and civilized family is to be found in the Catholic missions to the Indians of Upper and Lower California and the United States. Here and there are a few of them found as monks and nuns. Even the Indian tribes of Upper and Lower Canada, which once sat at their feet, are passing over to Protestant teaching. The mission fields of Marquette and Joliet are covered with Protestant missions and churches. Even those tribes that now are leaving Rome for the Wesleyan missions are enduring bitter persecutions—as those of Oka, near Montreal. The French government had given the lands to the Indians for settlement, and part to the Catholic Seminary of St. Sulpice for their education. The Indians having preferred Methodism to Romanism, are now enduring the most painful persecutions. French bullies have waylaid them and beat them; French *mobs* have torn down their fences and pulled down their houses; French judges have given the penal effects of law against them wherever they could; and now French priests claim the property of the tribe, as they changed their religion. As well might they claim all the ecclesiastical estates of the Church in England and Europe which passed into Protestant hands when England renounced Romanism for Protestantism. The direction of the foreign missions of the Church of Rome is under the control of the congregation of the Fide Propaganda,* at Rome. France has furnished most of the money to carry on her missions, while Ireland has given most of the brain and

*The engraving introducing this chapter represents two pictures, one the Fide Propaganda or Mission House in Rome, the other the Pope and the cardinals looking across the Atlantic from the dome of St. Peter's to the promised land of America.

muscle. Dr. Butler, the founder of the missions of the Methodist Episcopal Church in India and Mexico, has presented a striking comparison between the Catholic and Protestant missions in his valuable work, "The Land of the Veda," part of which we here quote:

PROTESTANT AND ROMAN CATHOLIC MISSIONS COMPARED.

"Romanism has earnestly labored to ignore Protestant missions, and deny their efficiency, while she has shown equal anxiety to exalt and excessively exaggerate her own success.

"Mr. Venn, of London, in his 'Life of St. Francis Xavier,' has exposed the hollowness of these boasted successes of Romish missions, and now Dr. Hoffman, of Berlin, in his German edition of Mr. Venn's work, but with additional and independent testimony, supplied by Roman Catholic missionaries themselves—the witnesses of their own want of success—has shown how frequently and extensively these missions have failed. We first ask attention to the following summary:

HOME AND FOREIGN MISSIONS OF PROTESTANTISM.

PROTESTANT.	Ordained Missionaries.	Native Pastors & Preachers.	Total Christian Laborers.	Church Members.	Attendants on Worship.	Scholars.	Income of Societies.
Foreign Missions.....	2,165	9,886	13,924	280,662	1,151,721	360,189	\$5,132,711
Home Missions.....	6,946	10,393	17,334	596,552	1,789,656	266,189	2,336,107
Total.....	9,111	20,279	31,258	877,214	2,941,377	626,378	\$7,468,818

"Before proceeding to compare these missions with those of Romanism, it should be noticed that—

"1. *Membership* in Romish missions is under different *conditions* from membership in Protestant missions, and their relative increase is correspondingly significant. Romanism teaches that her baptism *regenerates* and gives Church membership—a doctrine which we hold in just abhorrence. Protestantism, on the contrary, teaches the heathen his need of personal repentance and faith in Christ, and admits to baptism only as a privilege and evidence of this grace. Romanism puts her baptism in the place of conversion, or rather makes it equivalent to it, and leaves the deluded soul to give evidence of the error in an unregenerate life.

"2. Their *methods* of missionary action are also entirely dissimilar.

"The Protestant missionary translates the Holy Scriptures into the language of the people, also prints Christian tracts, and goes forth into their bazaars and melas, and preaches the Gospel to them, denouncing their idolatry as a crime against the second commandment of Almighty God. He calls upon them to forsake their images and pictures, their

holy water and praying-beads, and come to Christ for salvation by grace alone. But the Romish missionary does not, and dares not, do this. He works mostly at home; converts are brought to him by others, and he sacramentally regenerates them, whether they be infants abandoned by their parents or adult proselytes.

"They sometimes disguise themselves, travel at night, conceal their movements from the native authorities, wear the native dress, and live in isolated communities. The Protestant missionary, on the contrary, is known and read of all men, has no disguise or occasion for it, speaks openly to the world, moves among the heathen without suspicion or fear, his life and that of his family being in their presence. While the local contributions in aid of Protestant missions (amounting last year, in India alone, to one hundred and fifty-one thousand dollars and constantly on the increase) from English gentlemen of all grades of society, judges and magistrates, colonels and planters, before whose keen observation the daily life and labors of Protestant missionaries and their converts lie open continually, attest the confidence of those who know them best, and, like the testimony of the candid and intelligent heathen, will, in the esteem of honest men, answer and silence the wicked misrepresentations of Romish writers like those whom I have named.

"Let us now compare the *standing and progress* of the two systems, on their respective showing, throughout the world:

COMPARISON OF PROTESTANT AND ROMAN CATHOLIC MISSIONS THROUGHOUT THE WORLD.

THE WORLD.	Ordained Missionaries.	Native Pastors & Preach'rs.	Total Christian Laborers.	Attendants on Worship, or "Population."	Scholars in Schools.	Missionary Income in 1871.
Protestant Missions.....	9,111	20,279	31,258	2,941,377	626,378	\$7,468,818
Romish Missions.....	6,276		6,276	8,731,062	22,657	991,247
Majority for Protestantism....	2,835	20,279	24,982		603,721	\$6,477,571

"We have also, during the past seventy years, at home and abroad, translated and printed and put into circulation one hundred and thirty-one million copies of the Book of God in two hundred and seventy-four languages and dialects of our fellow-men, at a cost of forty-eight millions of dollars.

"This comparison establishes, *First*. That Protestantism contributes *eight times* more money to save the world than Romanism gives, while, in view of her numerical superiority, her liberality, man for man in this work, is only *one-fifteenth* that of evangelical Christians!

"*Second*. That Protestantism is educating *three-and-a-half times* more heathen youth than Romanism, and giving them a higher education as well, for which reason they come to us.

"*Third.* That Protestantism has a less number of adherents—but this is caused, among other things, by the fact that we receive only adults to membership on personal conviction and profession of saving faith, and exercise over those thus received a stricter discipline, to the exclusion of those who live not according to the Gospel. The 'population' of missionary Romanism are no better, and perhaps no worse, than her population at home, and what these are every tax-payer in the land well knows. No unprejudiced man, familiar with the facts, but is well aware that there is a difference between these two classes of converts.

"*Fourth.* That Protestantism has a missionary staff larger by nearly three thousand ordained men—if the figures of Rome include only ordained agency—while, if those figures include all their laborers, as they seem to do, then Protestantism has a staff of laborers *five times* more numerous than that of Romanism.

"*Fifth.* Let it be borne in mind, in this comparison, that the *increase* in Protestant missions is *far more rapid* than in those of Romanism. Roman missions are the growth of three hundred and fifty years; two hundred and eighty years of which she had the field to herself without competition, while Protestant missions have been *only seventy years* in operation, or one-fifth of the period of Romanism. Most of our work is the growth of about fifty years. We entered China only thirty years ago, in 1842. If Protestantism, then, has overtaken Romanism in less than seventy years of activity, the reader can readily anticipate what is likely to be their relative position *seventy years hence*.

"*Sixth.* The boast of the Catholic Church in her celibate agency—some of whom, she tells us 'live in bachelor's barracks, on twenty-four pounds sterling per annum'—has availed her little in the way of progress, while the married missionaries of evangelical Christianity, at which she sneers so often, though costing more, have been so well worth the difference that they have, under God, wrought out results which she would be only too glad if she could number, among the trophies to which she could point, as evidence of Heaven's blessing upon her instrumentality.

"A *married* missionary has a decided advantage over her wifeless priests. Not only is he standing in the holy relation enjoined upon all grades of the Christian clergy by the Divine Spirit, that he should be 'the husband of one wife,' and presenting before the heathen the example of the Christian home, but also those heathen better understand him in this relation than they can any celibate priesthood. In addition to this, his wife is truly a 'helpmeet for him.' Each such woman is well worth her 'bread and butter' to the Society which supports her husband, and she can do, and does for the missionary Church, particularly for its female members, who go to her, as a wife and a mother, in their trials and cares for that sympathy, advice, and help which a nun

(however zealous or devoted) is disqualified to impart. No nun has ever been to the cause of Christ what such missionary wives as Mrs. Judson, Mrs. Spaulding, or Mrs. Peirce have been.

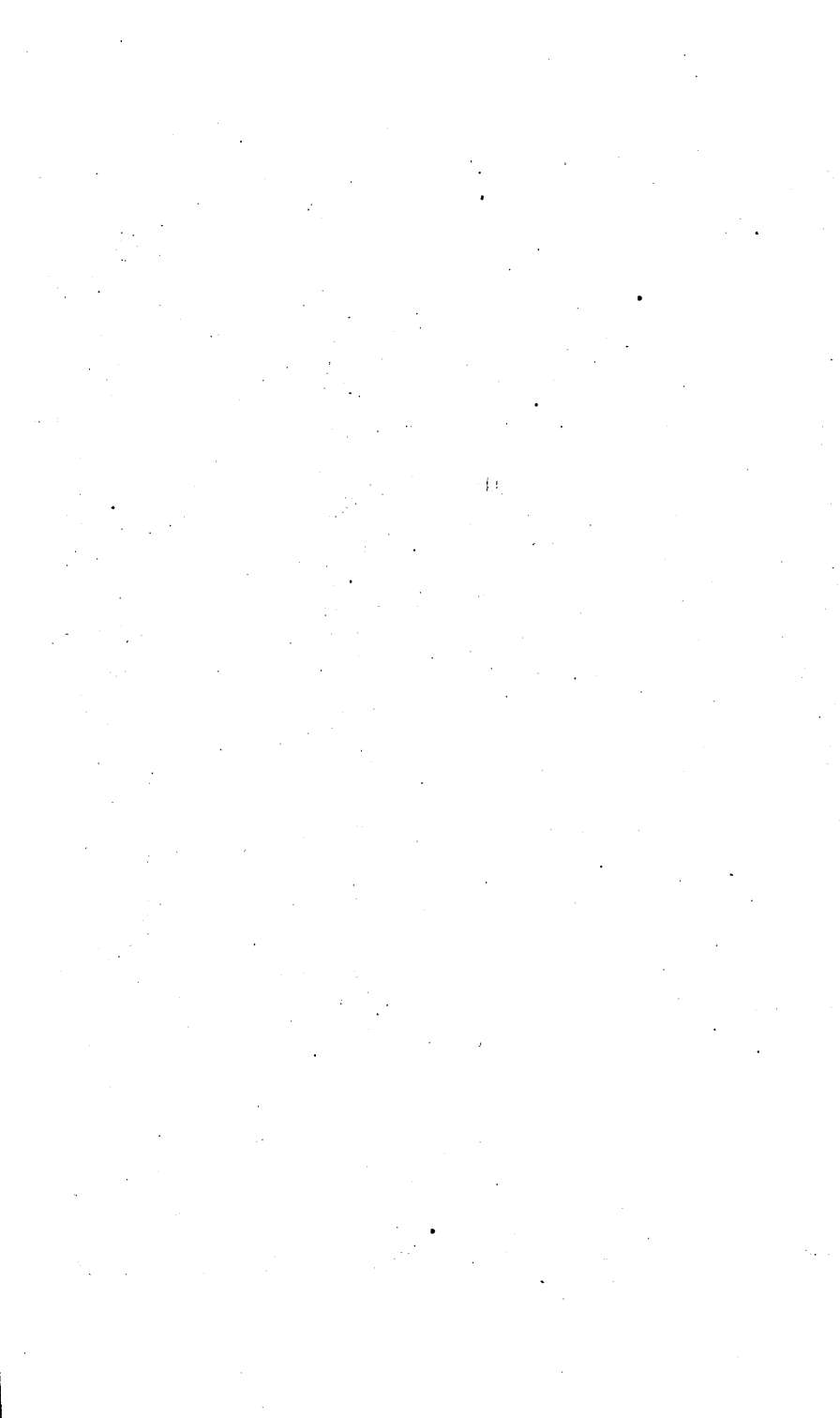
"*Seventh.* Nor have the full facts of Protestant success been even yet brought out in this comparison. Had evangelical Christianity retained under its rule and tutelage the Churches which it has founded, its numerical statistics would be nearly double its present figures. The missionary action of evangelical Christianity has originated large Churches and raised nations from barbarism. The Baptists in Burmah have saved the Karens, and made them a Christian people; the American Board has done the same for the Sandwich Isles; the Moravians for Greenland; the Wesleyans for the Feejee and Friendly Isles; and the Independents for Madagascar. Extensive self-supporting Churches, and even whole conferences, have been organized in Australia, Eastern British America, Canada, France, Liberia, Sandwich Isles, and Oceanica, all of which were once 'missions,' and are now not only self-supporting, but even aiding the parent Churches in their evangelizing efforts, or else supporting missions of their own.

"The converted Friendly Islanders last year raised all the expenses of their mission, and contributed besides \$17,500 (£3,500) in order to send the Gospel of Christ to regions beyond. So also are the Sandwich Islanders doing in Micronesia. The writer saw the same fact developing among the Karens of Burmah. The native Christians of India contributed last year \$43,101 toward the support and extension of the work of God.

"These cheering results and evidences of true Christian life and devotion Romanism can not compare with. What confusion and destruction of her labors has she had to witness during the past three hundred years. How frequently has she been expelled from lands where she toiled, not for the Gospel's sake so much as for a course of procedure which jealous native administrations have regarded as political ambition and overbearing conduct and interference. Protestant missions, in the East especially, are no strangers to the complications which she has originated, and it is very probable that, if it were not for the presence of Protestant missions, and the consideration which their godly and prudent course justly claims, even from the heathen, that Romanism would be an exile to-day from other lands besides those which have already expelled her, even as Roman Catholic governments at home for similar cause, have often expelled her Jesuit orders, and forbid their returning to their territories.

"Rome continues the same course to this hour. It is one of her methods of missionary action. Swartz, in 1771, one hundred years ago, was scandalized by meeting the Romish missionary in South India, dressed in the style of the pagan priests, wearing their yellow robe,

and having, like them, a drum beaten before him. It is just the same in 1872. Only a few weeks since, the Rev. W. O. Simpson, Wesleyan Missionary of South India, uttered these words from the platform of Exeter Hall, London: 'I was going along a road in Trichinopoli when I saw something coming toward me astride a tattoo. I wanted to have a good look at him, and I advanced into the middle of the road, so that this object might pass between me and the wall. As he came by that object flushed with, I hope, honest shame. It was something which made his cheeks red. His face was as white as mine, but he wore the badge of one who has sworn devotion to Siva. On his shoulder was the robe of one who has sworn devotion to that god; around his neck was the official rosary, the technical rosary of the Sivite; and in his hand there was a crosier, the serpentine staff of a Gooroo or Sivite teacher. Yet, that man who passed me had a *face* as white as mine; he was a *Jesuit Missionary*, and was going to angle for souls in the name of the Prince of Truth with all the trappery and trickery and trumpery of a compromise of the truth. Before I met him that morning I had been saying to myself, I wonder if I can get any nearer to these people. But when I saw him, I felt my Bible under my arm, and I said, Lord Jesus, forgive me for thinking that I could do this work with any kind of lie on my lips or in my hand. Just half an hour after I was sitting in a large class of twenty-six, all Brahmins, sons of the very priests of the temple, who were reading with me, in a kindly and in a loving spirit, the history of the Lord Jesus Christ; and I said to myself, I would rather have one soul won in *this* way than five hundred in that way.'





The Prohibited Book.

CHAPTER X.

CONFLICT WITH MODERN THOUGHT.

ROME'S CONFLICT WITH SCIENCE, LITERATURE, AND THE BENEVOLENT SOCIETIES—COPERNICUS, LIPPERSHEY, GALILEO, BRUNO, GUIBORD.

THE Church of Rome finds herself not only in conflict with the Bible, but also with science and literature. Hence her antagonism to them. Botany and chemistry are in conflict with transubstantiation. Astronomy reveals no purgatory. Political economy casts a shade on Romish politics. History gives her a horrible record. Literature and the press are too free for her iron grasp. Mathematics and algebra will not bend to her measurement and quantities. Geology, while rich in fossil discoveries, reveals no relics. Philosophy, mental or natural, will not stoop to her dogmas. Electricity, while belting the globe with intelligence by telegram and telephone, bears no news from her departed mediators who have "gone beyond that bourne whence no traveler returns."

Three things fix her record in relation to science and literature—her persecution of the great discoveries of science and savants of literature in the past, her syllabus against the same sciences now, and her dogma of infallibility by which all her past persecutions are rendered right. One of the first victims of Rome's persecutions against science was an Irishman, Virgillius, missionary bishop of Saltsburgh, in Germany, whom Pepin had recommended to the Duke of Bavaria. Virgillius was a great mathematician, and taught that the earth was a sphere, and that its inhabitants had their antipodes. For this he was declared, by Pope Zachary, a heretic, and commanded to be expelled from the Church. Although Virgillius suffered much persecution as

a consequence, yet he died in peace in A. D. 785. All doubts about the earth being a sphere were dissipated by the discoveries of Columbus, DeGama, and Magellan, who proved that Virgilius was right.

Copernicus, a Prussian by birth, improving on Pythagoras, discovered the relation of the heavenly bodies, the magnitude of some much greater than the earth, the sun as the center of the solar system, and, in part, the nature and source of gravitation. His book was condemned by the Inquisition, and himself escaped martyrdom by dying before his case was examined.

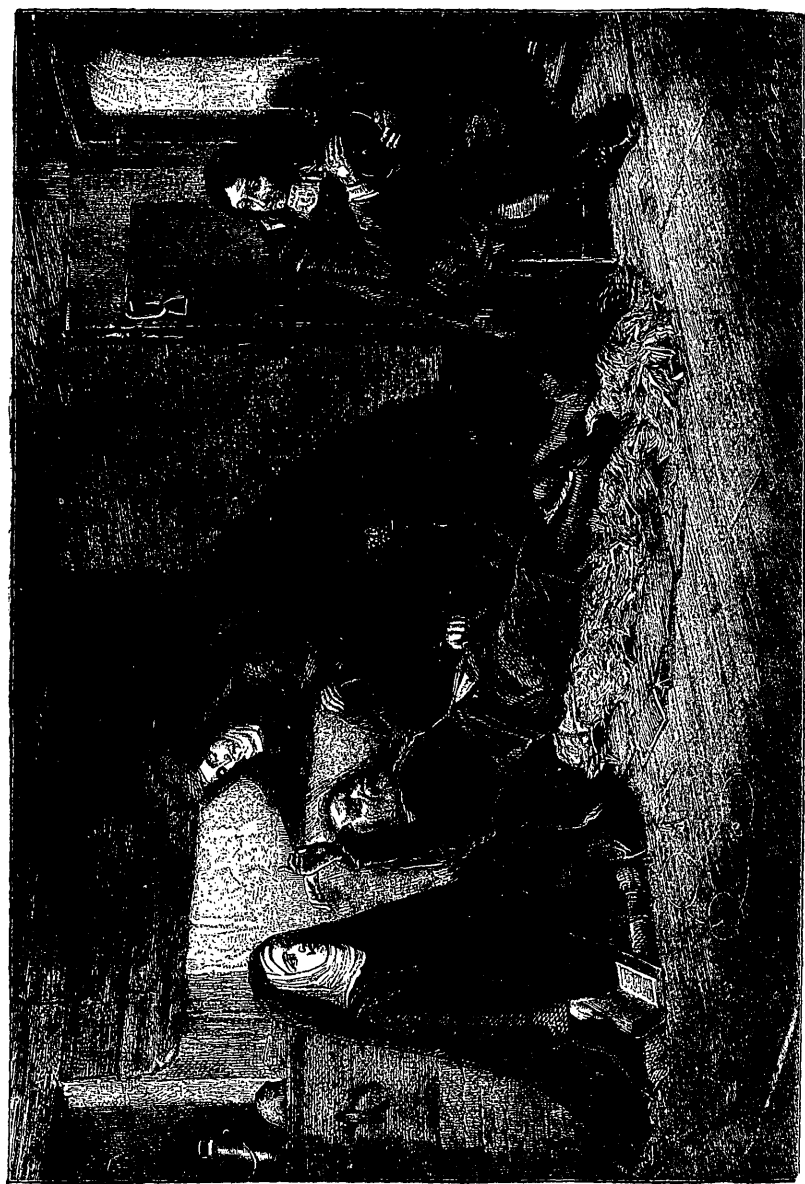
In 1608 Lippershey discovered the power of double lenses in Holland. The following year Galileo improved on Lippershey, in Florence, and invented what has since been called the telescope, by which, in 1610, he discovered the moons of Jupiter, the belts of Saturn, that the moon had mountains and valleys, and the earth had two motions, one on her own axis, and another round the sun, confirming, and even going beyond many of the discoveries of Copernicus. Wherever he turned his glass, stars before invisible appeared. These discoveries brought him before the Inquisition, where he was forced to recant or die. For sixteen years he kept silent, when, in 1632, he published his "System of the World" to vindicate the Copernican theory. He was again brought before the Inquisition and again recanted. For ten years he was left in the prison of the Inquisition, and was there when Milton visited him, as he was there attended by his two daughters, who were nuns. So little effect had the punishment on his judgment in turning it, that, speaking of the earth moving, for which he was tried, he exclaimed as he stepped into the prison, "*But still she moves.*" When he died he was denied burial in consecrated ground, while it is to be hoped his soul ascended above those stars which in life he loved to contemplate.

Eugene Lawrence, in *Harper's Magazine*, writes:

"The trial and imprisonment of Galileo form the final scene in the death of the Italian intellect. The most eminent genius of his country,

if not of his age, almost the founder of modern science, the peer and contemporary of Shakespeare, Bacon, Milton, the successor of Michael Angelo, had Galileo obtained an utterance in Italy for scientific truth, the spell that rested upon her might have been broken. There might have bloomed once more a literature touched by the free spirit of Dante, a political progress that would have reflected the Puritanic revolutions of the North. But with Galileo fell the independence of Italian thought. His abjuration is the saddest picture in modern intellectual history. Conscious of the truth, he was condemned to renounce it and repeat a falsehood. The Newton, the Herschel of his age, he was forced to abjure the favorite studies of his life, and pause forever in that path of scientific discovery which had already made Italy famous. All the world witnessed his fall, and he whose eye had first pierced the mysterious vault above, who of all his race had first brought back tidings of new suns and planets in its sublime abyss, yielded to the terrors of torture, the fear of death; and sacrificed the integrity of his soul to the menaces of the Church. With malignant joy the Jesuits saw the last great Italian perish within their toils, and were perhaps satisfied with the humiliation of Galileo."

Kepler, Da Vinci, and Bruno, all great discoverers in science, were doomed to suffer persecution as well as Galileo. The last of the above trio of brilliant minds, Bruno, was born in Italy seven years after Copernicus died. He was educated for the priesthood, but because of unbelief in the doctrines of transubstantiation and the immaculate conception was not ordained. He gave himself to the study of astronomy, and taught the *plurality* of worlds. Meeting with opposition from Rome, he traveled through Europe, and for a while resided in England, giving brilliant lectures on astronomy. Returning to Italy the hounds of the Inquisition were on his track. For six years he was imprisoned in Venice without books, papers, or friends. From Venice he was brought to Rome and stood before the Inquisition, and witnessed a good testimony for science, saying to his persecutors, "Perhaps it is with greater fear you pass the sentence upon me than I receive it." On the 16th of February, 1600, he was burned to death in Rome by the Inquisition. In 1559 "The Congregation of the Index Expurgatorius" was established for the trial of heretical writings as well as heretical writers—instituted for the examination of every



Milton's Visit to Galileo in Prison.

book that was written or published, to see if there were any thing in them contrary to the teachings of Rome; if so, they were prohibited, and, so far as could be, the writers punished. Even in the nineteenth century the practice is carried on without compunction wherever it can. An illustration reduced from *Harper's Weekly* presents a Spanish padre, or priest, discovering the Bible as a prohibited book in the hands of a Spanish lady. The picture presents the lesson.

In the chapter on the Inquisition I described its effects on the lives of the persecuted and suspected; in this I would refer to its power over books, press, and authors. From a well-written article in the *Christian World*, of 1872, by one from within, I gather and present a few facts as they bear upon the science and literature of the age. The Inquisition in the language of Rome is called the Holy Office, and is divided into three congregations or committees composed of seventy members, with all bishops throughout the world as Pro-Inquisitors. Over all is the Pope as Inquisitor in chief, who appoints the subordinate officers, who are mostly Dominicans, as by the founder, Dominic, the office was instituted. Over each committee or congregation is a cardinal prefect. Their meetings take place every Monday in the Palace of the Vatican. Since the palace of the Inquisition was destroyed in the Revolution of 1848, Cardinal M'Closkey has been appointed as a member of the Holy Office for the censorship of the press. When a book is condemned it is bored through with a small auger and impaled on a stake, while the impaler anathematizes the book and its author in the following words: "*Be accursed! And thus be it done unto the body of the writer* in the name of the Father, and of the Son, and of the Holy Ghost." He crosses himself, and those around say "Amen." The book that passes receives an *imprimatur*, for which a fee is charged. The censorship on periodicals and the press is so strict that no Catholic editor or publisher will venture to publish a paper, magazine, or book without the examination and consent of the bishop in whose pastoral jurisdiction it is published. Not only doctri-

nal, but political papers are subjected to this censorship. If the bishop censures and prohibits the paper it will die, for the people dare not read it.

The bishops of France, as Pro-Inquisitors, are at the back of the censures of the Republican press by the MacMahon ministry. Every expression of free thought by Gambetta or others is tortured and twisted into an insult against the government. The French press in Canada is completely under the censorship of the bishops. As a curious illustration of this we refer to

THE CANADIAN INSTITUTE AND THE LATE JOSEPH GUIBORD,

Which has caused so much excitement for the last six years. In 1844 several young French Canadians established in Montreal a literary society called "The Canadian Institute." Ten years later congratulatory addresses were presented to fourteen of its members who had been elected to Parliament. Thus the society grew in respectability and influence. Branches of the society were established in various places throughout the dominion. As it was rising into a power over which the priests had no control, the priests established rival institutes over the country that absorbed the others, but the parent institute in Montreal they could not destroy. As the institute had an excellent library of about nine thousand volumes, it was decided to bring the opposition against this. The institute was charged with having immoral books in their library. The society examined and reported to Bishop Bourget that there were none. The bishop replied that they were not the judges. The society then drew up a list of the books, sent them to the bishop, and desired the expurgation of any he chose. This did not satisfy. It was said that Milton's "Paradise Lost" and Dante's works and the works of Copernicus and Galileo were there, which stated the earth was a sphere and moved round the sun, being among the prohibited books in Rome by Pope Urban VIII, and the Index Expurgatorius. From the denunciations of the bishop, Joseph Guibord, and other

members appealed to the Pope in Rome, where the matter slumbered until the bishop went to the Vatican Council and obtained a decree against the institute, forbidding any person to belong to it or to read its *annuaire* on pain of being denied the sacraments of the Church. To this the society submitted. It was not enough, some one must be made a scape-goat of warning to others. Joseph Guibord, who was a leading printer in Montreal, a devoted French Catholic and a leading member of the institute, a man of fine moral character, must bear the gathering storm living or dead. For some time Guibord's health was fast failing, and he was anxious to have the matter settled before his death, which he felt was approaching. Some time before he had purchased a lot in the Catholic cemetery for himself and wife. They had no children. He sent for a priest, who administered to him extreme unction, but would not the eucharist. He died on the 18th of November, 1869. The day after, the decree against the institute came. His remains were refused burial in the Catholic cemetery, and were laid in the vaults of the Protestant cemetery to await the issue of the law. His wife was a high-spirited Irish Catholic lady, and resolved that their remains should lie together in the lot they had purchased in Notre Dame Cemetery. She appealed to the law. Her council were two distinguished Catholic Frenchmen, Dutre and Laflamme, who carried the case to the Superior Court with success. The bishop appealed to the Court of Review, which reversed the first decision. The widow next took it to the Court of Queen's Bench, which cast it out. The widow and her counsel next appealed to the Queen's Privy Council in England. In the mean time this noble woman died, willing her little property to the institute to carry on the defense of her husband. She was buried in the lot without any hinderance. Not so her husband's remains. On the 21st of November, 1874, a decision with an order came to the curé of the cemetery, requesting him to see that the remains be interred in consecrated ground. The curé said he would go to prison, first rather

than obey the order. The bishop and the clergy raised the cry of persecution against the English government. The friends of the deceased brought the remains of Guibord to be buried, but were met at the cemetery gate by a cursing mob, who stoned the hearse, the horses, and friends of the dead, so that they had to bear the remains back to the friendly vaults of the Protestant cemetery, the mayor having neglected to preserve order or defend the persecuted. Threats were made that, if another attempt to bury Guibord in Catholic ground were made, the remains would be torn up in the night and cast outside the grave-yard. This led the friends of Guibord to prepare an immense stone sarcophagus, several tons weight, in which to deposit the body in the grave so that the Catholic mob could not lift it out or rob it of the dead. Preparations were also made to have the police and military defend the next effort of interment. The bishop foreseeing that any further opposition to the burial would be useless, had recourse to another form of hinderance. He issued a pastoral calming the mob, requesting these faithful ones not to interfere, but that he would curse the grave and thus defend the dead from the unholy presence of Guibord's remains, and lest this should not be enough he ordered the friends of the dead around to hang lighted lamps over the graves of their dead every evening for some time to disperse the spirits of evil which the scene had gathered, forgetting that this was one of the ancient customs of pagan Rome. See Adam's Roman Antiquities. From beginning to end there was more of paganism than Christianity in the whole proceeding.

On the 12th of September, 1875, the bishop not only cursed the grave of Guibord, but mimicked the voice of the dead coming forth from the grave in doleful lamentations, bewailing his doom and uttering a warning to all that passed by. A witty writer in the *Witness* wished to know whether the bishop's curse went on longitudinal or perpendicular lines in the grave. If the latter, he wished to know how far it went down and where it was to stop, for underneath the

coffin of Guibord the bones of his wife rested, according to French custom, and he was afraid the curse might reach her bones, for she died a good Catholic. The bishop has not yet answered.

On the 16th of November, 1875, the remains of Guibord were brought forth again from the Protestant vaults. A strong force of military and police were in readiness. In the presence of a large crowd the remains were interred. Instead of the sarcophagus, which was laid aside, Portland cement, with scraps of iron, was poured into the grave, which was filled up. A guard was placed over the grave until the cement hardened, so that the mob could not disinter it. In April, 1876, the writer and his son visited the grave, and gathered from the grave several bunches of green grass and a bit of *arbor vitæ*, which showed the bishop's curse had not affected the life of the flower or plant.

“IN MEMORY OF JOSEPH GUIBORD.

“The storm of six long years is past,
And peacefully he rests at last;
Thrice hearsed, thrice cursed, let honest fame
Blow treble honor to his name;
If thrice six years of praise ensue
’Tis but the hero’s earthly due.
The humble printer’s mighty art,
Though banned, will vindicate her son,
And tell to every truthful heart—
While woods are green and waters run—
That he who braves a despot’s frown
Will wear at length the victor’s crown;
Even when slain and torn asunder,
And scattered piecemeal, trodden under
The brutal feet of frenzied foes,
His deeds will rise as Christ arose,
And borne upon the chainless air
Will plead for freedom every-where.”

R. MARTIN.

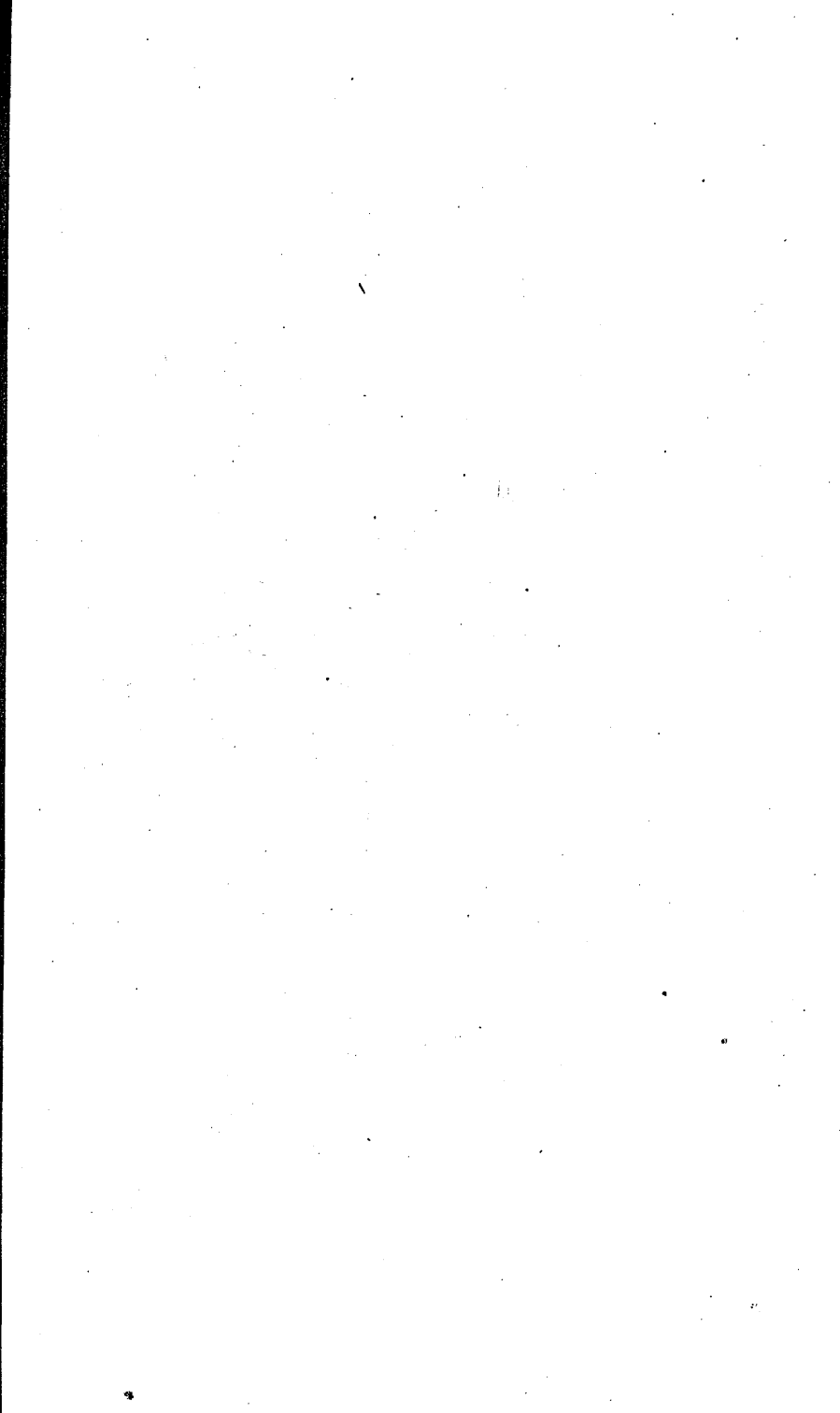
An eloquent writer on the Pope and the Freemasons thus discourses:

“The Pope is the Don Quixote of our age. Referring to the conflict between the bishops and the Masons in Brazil, he said: ‘In these days

a conflict is raging between some bishops and a Catholic government in America. The Freemasons are there; they penetrate every-where; and, not contented with sitting among the counselors of the sovereign, they even introduce and insinuate themselves into the membership of pious associations, such as confraternities, and they blow their trumpet, saying that the Masons of that part of America are not condemned, because they are not like those of Europe, but are a charitable society. *The assertion is false; they are excommunicated and anathematized like all the rest.*

“To what lengths will this foolish old man, who persuades himself that he is infallible, go? He has cursed the King of Italy, and all who have taken part in the promotion of Italian unity; he has denounced the Old Catholics as schismatics; he has poured his wrath upon the Protestants who are honestly trying to do good in Rome; he curses the Masons, whom will he not curse? He has flung himself against modern civilization, determined to arrest it by the force of his infallibility. The spectacle is an amazing one. Men are puzzled to determine whether they should feel grieved or laugh.”

Rome's attack on the Orangemen is as inconsistent as her assault on the Masons. The Orangemen mostly belong to the Church of England, and are a mutual defense association against the attacks of Romish mobs. They celebrate their triumphs on the 12th of July—Catholics theirs on the 17th of March, St. Patrick's-day. Romanists demand that the Orange processions shall be suppressed, while theirs shall be defended. The law must suppress both or defend both. It were better for the peace of society that each would freely give up its own procession.



CHAPTER XI.

ROME'S ATTACK ON THE SCHOOLS OF EUROPE AND AMERICA.

COMMENCED IN EUROPE, AMERICA THE BATTLE-GROUND—HER TEACHING, DRIVE OUT THE BIBLE, DIVIDE THE SCHOOLS, TAKE THE SCHOOL FUNDS, SEPARATE HER OWN CHILDREN, FOR THEIR OWN INSTRUCTION—THE AMERICAN PEOPLE A UNIT AGAINST DIVISION OF FUNDS AND SECTARIAN SCHOOLS.

FOR twelve centuries Rome was the teacher of the world. All Europe sat at her feet. These were the dark ages. The revival of literature and learning commenced with the Reformation. The Reformers were the great scholars of their times. Wickliffe, Huss, Jerome, Luther, Calvin, Melancthon, Knox, Cranmer, Latimer, and Ridley were men of profound minds, as well as masters in art and doctors in theology. The Reformation drew with it the intellect and intelligence of the age. Ever since, Rome has been trying to recover her lost ground and the Jesuits have been her foremost agents in carrying out her plans, with what results the history of their expulsion from almost all Europe will best explain. Instead of educating the youth of Catholic nations for purposes of utility and national greatness, they strove to enslave them to the dominion of Rome. The result was, Catholic nations, once in the lead of Europe, have receded to secondary positions, and Protestant nations, then weak, are now the leaders of the world. As Rome is afraid of coming in contact with Protestant intellect and teaching, she prefers for her youth separate and priestly teaching; hence her attack on the common-schools of Ireland and Germany, and her acceptance of the sectarian or denominational schools of England. Her sentiments on this subject are clearly brought out in the "Syllabus" and the

following letter of the Bishop of Montpelier, France. The letter was addressed to the deans and professors of the faculties of the college, December 8, 1875:

"Now, gentlemen, the Holy Church holds herself to be invested with the absolute right to teach mankind; she holds herself to be the depositary of the truth—not a fragmentary truth, incomplete, a mixture of certainty and hesitation, but the total truth, complete, from a religious point of view. Much more, she is so sure of the infallibility conferred on her by her Divine Founder, as the magnificent dowry of their indissoluble alliance, that even in the natural order of things, scientific or philosophical, moral or political, she will not admit that a system can be adopted and sustained by Christians, if it contradict definite dogmas. She considers that the voluntary and obstinate denial of a single point of her doctrine involves the crime of heresy, and she holds that all formal heresy, if it be not courageously rejected prior to appearing before God, carries with it the certain loss of grace and of eternity."

The editor of the paper containing the above, remarks:

"This is the briefest and simplest definition of the attitude of Rome towards education that has yet been made. There is no danger that it can be misunderstood or misconstrued. It must be settled either that Rome controls or does not control the school, and it does not admit of doubt that the question will be settled in the negative. The contest may be a fierce one in some parts of Europe, but in the United States it will be short and decisive."

THE CONFLICT IN AMERICA ON THE SCHOOL QUESTION

Is a vital one. It is not so much the Catholic against the Protestant or the priesthood against the Bible, as Rome against the State. This is the issue before the people. In Ireland the plan has been to attack the national schools as *sectarian*, because the Bible was read in them. When they drove it out the schools were then *secular* and *godless*, because they were without religious teaching. The same plan of attack has been adopted in America, only that in Ireland the Hierarchy resolved "to oppose the return to Parliament of any member that will not vote as they require." The controversy has unfolded under *three aspects*, and gathered round it *three parties* in America, and is very fully presented in the New York *Christian World* for 1870.

Rome's first attack was against the Bible in the schools. This drew to her side a *second* party, including infidels and some Protestants, who assisted in voting the Bible out of the schools in several of the larger cities and towns, on the ground that it was not the mission of the State to teach religion, and that the Bible was a sectarian book; but, as 'an able writer said, they might as well say the sun in the heavens was sectarian as the Bible. •

Dr. Spear, in the *Independent*, led the way of the *second* party on the above ground that the State had no right to teach religion or the Bible. The Canada *Christian Guardian* has ably replied to his argument:

"The Rev. Dr. Spear, an American Congregationalist, has written a book on 'The Relation of the State to Religion.' He has attempted to prove that the State should in no way countenance or approve of any form of religion, and that it is an interference with religious liberty to read the Bible, or teach religious truths or principles of any kind in the public-schools. The arguments by which this doctrine is defended are somewhat peculiar, if not positively incongruous. Dr. Spear maintains, that as long as any portion of the community conscientiously object to such religious teaching, it is a violation of the golden rule, to do unto others as we would that they should do unto us, to insist upon any thing to which some object. This line of argument is open to two serious objections. In the first place, it is rather singular that the Bible should be quoted as an authority to show that it is the duty of the State not to recognize either the Bible or any form of religion. Secondly, it is a strained and unwarranted interpretation of the golden rule that would prohibit us from doing any thing that others disapprove of. According to this idea, our conduct should be governed by the prejudices and passions of others, instead of by our own convictions of what is right. We are bound to do many things that may displease others. The golden rule does not prohibit us from doing what we believe to be best, whether others may approve or disapprove. Besides, as Dr. Cheever has shown in the New York *Observer*, it is clear that the exclusion of religion, in all forms of the idea from the State, and by the State, and from the public-school, on the ground that the teaching of religion by the State is wrong, and is a violation of conscience, is itself a State establishment of religious opinion. The propriety of reading the Bible in public-schools must be determined by its influence and results on the whole, rather than by the prejudices of any individual or sect."

In Cincinnati the atheists and Catholics would have voted the Bible out of the schools, but the vote of the colored people kept it in. The subject was then taken before the courts with the following decision of Judge Storer:

THE CINCINNATI DECISION—OPINION OF JUDGE STORER.

"Judge Storer began by a brief statement of the case, making prominent the fact that the practice of reading the Bible in the schools began in the city fifty years ago, and had continued ever since; but provision had been made in this time to excuse from that exercise any pupil whose parent or guardian desired it.

"Separated from all irrelevant matter, the propositions are: Had the defendants, in the exercise of their discretion, the legal right to declare that the Bible should not be read in the schools? If no such power existed, may this Court restrain the Board? The provision of the Constitution recognizes the existence of the Supreme Being, but gives no preference to sects. The protection it gives to religious worship, we may well conclude, is not intended to apply to those who, like the Athenians, worship the unknown God. It is the Christian religion that is recognized by the Constitution. The Legislature sustained this view, by exempting the family Bible from execution, by providing that each apprentice shall be provided with one, that a Bible shall be in the hands of every inmate of a jail, penitentiary, and reformatory institution. All this is at the public expense, and it is now claimed that the Bible can not be read in the common-schools. Nay, more, our halls of legislation and our courts of justice are supplied with copies of the Bible, and it is only from the common-schools that it is sought to be expelled, thus making them the only exception to the general recognition of the Bible as the exponent of morality and religion. The lowest view we can take of the religion contemplated and recognized by the Constitution is that which acknowledges a Supreme Being, as revealed in our consciences, and the worship of that being. We conclude that the revealed religion of the Bible is that which is meant by the Constitution, and has been recognized by the Constitution and the legislation of the General Assembly. On no other ground can blasphemy be made criminal.

"Without the teachings of the Bible we have no unvarying code of morals or of human duty; but the defendants say the natural conscience is to be developed. What is the process, what high and holy motive is to be presented to the pupil who is deprived of the teachings of the Bible? By this rule there would be no standard, and every man

would be a law unto himself. The strife of opinion would be uncontrolled, and the moral power of the country would be dependent on individual caprice. We do not admit the assertion that the Bible leads to sectarianism; this is the work of man, not of God."

In Chicago the same parties, Romanist and atheist, conspired to drive it out of the schools there, when Rev. Arthur Mitchell, a Presbyterian minister, came to the defense in a noble speech, part of which is given:

"It is said that the expulsion of the Bible from the schools is insignificant. Somebody evidently thinks its presence there is not insignificant, or the good old book would not be selected from all our literature for this conspicuous disgrace. If it means nothing and amounts to nothing to have it in, why in the world are we witnessing such persistent efforts to get it out? It will not hurt the Bible to be expelled; but its expulsion will hurt Chicago.

"Its removal is insisted on by others because, it is said, freedom of conscience demands it. Some do not believe in the Bible, and ought not, therefore, to be taxed for schools where it is read. Then, for the same reason expel it from our army and navy, from Congress, from the courts, dismiss all our chaplains, banish the Bible from our prisons, and from all public asylums of the poor, the deaf, and the blind. Those who suppose that religious liberty calls for this may be good men, but their ideas are somewhat muddled.

"It is said we have no union of Church and State. Our government has nothing to do with the propagation of religion. Neither has it any thing to do with the propagation of medicine—allopathy, homeopathy, hydropathy—but it vaccinates the children by law, nevertheless. What a horrible union of medicine and State it is! The State is not instituted, it is true, for the purpose of disseminating Bibles; but if the Bible can contribute any thing to the good of the State, has not the State a right to it? Why not prohibit the army? The Quakers think it is wicked; yet they are taxed for it. Is the government then trampling on the consciences of the Quakers? The government is sorry for them, but it must look out for its own interests, which are the interests of the Quakers too.

"If the Bible is still, as it always has been, the best friend of good government and public order, and if the great mass of Americans believe this, why should we drop it, frightened by the crack of some free-thinker's whip? We have a natural right to it as citizens. This demand is only one indication of the new plan to drag the whole school system into local politics, and use it to get votes. The next thing on

the programme is ousting the present superintendent, because he is too good a man to be made a tool of; and, following that, I have the best of reasons for knowing that we shall see the resignation of some of the oldest and most skillful teachers in the schools."

Mr. Mitchell's forebodings were correct. Since the above was written, the superintendent has been forced to resign, an inferior man has been voted in his place by the same parties: One of the most popular of the teachers has been killed by a Catholic of the name of Sullivan, for intimating that his wife was at the bottom of these intrigues. The murderer was cleared by a jury whose names indicated their religious relations, and the judge who charged the jury will send his name down to posterity by the side of that other unjust judge mentioned in Scripture.

From a valuable digest of this subject in the *Christian World*, 1870, we quote a few passages of Rome's objections to the State schools, showing that even if the Protestant version of the Bible were excluded, and her own substituted in its place, it would not satisfy her. Hear what she says on this subject. "A Catholic Priest," in the Boston *Advertiser*, says:

"Catholics would not be satisfied with the public-schools even if the Protestant Bible and every vestige of religious teaching were banished from them. . . . They will not be taxed either for educating the children of Protestants or for having their own children educated in schools under Protestant control."

With greater detail, and in a more positive, caustic, and defiant style, the press proclaims the same sentiment. The following are average specimens:

"The education itself is the business of the spiritual society alone, and not of secular society. The instruction of children and youth is included in the sacrament of orders, and the State usurps the functions of the spiritual society when it turns educator. The secular is for the spiritual, is subordinated to religion, which alone has authority to instruct man in his secular duties, and fit him for the end for which his Creator has created him. The organization of the schools, their entire internal arrangement and management, the choice and regulation of studies, and the selection, appointment, and dismissal of teachers, belong exclusively to the spiritual authority."—*The Tablet*.

EXCERPTS FROM THE FREEMAN'S JOURNAL.

"If the Catholic translation of the books of Holy Writ, which is to be found in the homes of all our better educated Catholics, were to be dissected by the ablest Catholic theologians in the land, and merely *lessons* to be taken from it—such as Catholic mothers read to their children; and with all the notes and comments, in the popular edition, and others added, with the highest Catholic indorsement—and if these admirable Bible lessons, and these alone, were to be *ruled* as to be read in all the public-schools, this would not diminish, in any substantial degree, the objection we Catholics have to letting Catholic children attend the public-schools."

"The *horrible immoralities* of the youth in the public-schools, and the disregard of religion among those brought up under their influences, prove our position, that the future of the Catholic religion in this land is bound up with the exclusion of every schooling not under Catholic direction and control."

"The Catholic solution of this muddle about Bible or no Bible in schools is, 'hands off!' No State taxation or donations for any schools. You look to your children, and we will look to ours. We don't want you to be taxed for Catholic schools. We do not want to be taxed for Protestant or for godless schools. *Let the public-school system go to where it came from—the devil.* We want Christian schools, and the State can not tell us what Christianity is."

"What we Roman Catholics must do now, is to get our own children out of *this devouring fire*. At any cost, and any sacrifice, we must deliver the children over whom we have control *from these pits of destruction*, which lie invitingly in their way under the name of *public* or district schools, etc."

The New York *Herald* of March 15, 1875, gives the following account of Father Walker's attack on the American schools, the editors and proprietors being Catholics:

"In announcing yesterday that next Sunday's collection would be for the benefit of the parochial schools, he took occasion to denounce the public-school system of New York in the most bitter and injudicious manner. 'Woe be to the parents,' shouted he in the manner of one hurling anathemas, 'woe be to the parents who send their children to these public-schools! Woe be to those who secretly favor them in their hearts. I would not like to be in their places on the Day of Judgment. The public-schools are the nurseries of vice. They are Godless schools, and *they who send their children to them can not expect the mercy of God!* They ought not to expect the sacraments of the Church in their dying moments. I hope you and I will live to see the

day when it will be understood that parents who commit this great sin will be refused the sacraments of the Church. *'What! let them die without the rites of the Church?' you will ask. Yes, I say so. I would as soon administer the sacraments to a dog as to such Catholics.* Did not Jesus Christ suffer one of his apostles to die without the rites of the Church in despair?"

The city of New York to which he refers is where Rome, through the politicians, robbed the citizens of the following sums for her schools, churches, and asylums. Dexter Hawkins, Esq., was appointed by the city to investigate, with the following results. The thieving was stopped and the priests grew furious. Several States have passed constitutional amendments to save themselves from this wholesale robbery by forbidding State appropriations to religious purposes:

"According to the investigation of Dexter Hawkins, Esq., in 1872 the following sums were paid in the previous three years from the public treasury to sectarian or denominational institutions in this city:

1869—The Sisters of Mercy received,	\$105,000 00
Other Roman Catholic Institutions,	36,120 00
1870—The Foundling Asylum of Sisters of Charity . .	100,000 00
Catholic Protectory,	50,000 00
Other Roman Catholic Institutions,	96,755 44
1871—New York Catholic Protectory,	61,973 00
Other Roman Catholic Institutions,	69,220 00
Total	\$519,068 44

"Besides these extraordinary grants, the ordinary allowances for Roman Catholic schools, asylums, etc., during the same three years were \$1,396,378.51; to this add the previous amount, \$519,068.44; and we have \$1,915,446.95. The above (nearly \$2,000,000) was the money share of the plunder of the city which the Tammany ring allowed directly to its partner, the Church of Rome, for being enabled through the support of that Church to steal about \$20,000,000 besides for party and private use.

"But this is not all, nor the worst. The ring granted to the Church of Rome the site of the present cathedral on Fifth Avenue, valued at \$1,500,000, and a block adjoining, also valued at \$1,500,000, and a half a block on Madison Avenue to the Sisters of Mercy, valued at \$200,000; also a whole block to the Sisters of Charity on Lexington Avenue, estimated at \$300,000. These real estate grants amounted to the estimated value, four years ago, of \$3,500,000, and with the money grants before

mentioned, made over \$5,000,000 given to the Church of Rome by the Democratic Tammany Ring, besides dividing among the members of that Church nearly all the offices of the city, the salaries and stealings of which enabled them to contribute royally to its funds."

Yet, after all these efforts, the Church of Rome has lost hold on her own people, because she can not compete with Protestant education, even on the testimony of the late Dr. Brownson, who was one of their greatest laymen. In the January number of *Brownson's Review* for 1862, at page sixty-nine, we read:

"They (Catholic schools) practically fail to recognize human progress, and thus fail to recognize the continuance and successive evolution of the idea in the life of humanity. . . . They do not educate their pupils to be at home and at their ease in their own age and country, or train them to be living, thinking, and energetic men, prepared for the work which actually awaits them either in Church or State. As far as we are able to trace the effect of the most approved Catholic education of our day, whether at home or abroad, it tends to repress rather than quicken the life of the pupil, to unfit rather than prepare him for the active and zealous discharge either of his religious or his social duties. They who are educated in our schools seem misplaced and mistimed in the world, as if born and educated for a world that has ceased to exist. . . . There can be no question that what passes for Catholic education in this or any other country has its ideal of perfection in the past, and that it resists as un-Catholic, irreligious, and opposed to God, the tendencies of modern civilization."

As her people fail in education so they do in reading. We have here a striking confession of the negligence of this Church, taken from a late issue of the *Catholic Journal*. In an article, "Catholic Books, and Who Buy Them," the editor, says:

"The sales of the Methodist Book Concern amount to nearly one million dollars per annum—a sum more than equal to the receipts from all the Catholic books published in the United States by the English Catholic publishing-houses of Boston, New York, Philadelphia, and Baltimore. Then look at the circulation of their Sunday-school papers—304,000 copies of one—while with us the *Young Catholic* has only reached 154,000 copies, and the other two or three papers do not reach 3,000 each; yet, be it remembered, the Catholics number twice as many as the Methodists. Within the last three years, leaving out school books and controversial books, one could count on the fingers

of one's two hands all the Catholic books within a year after publication, which reached a *bona fide* sale of 1,500 copies. After the first year they circulate at the rate of 250 per year, hardly enough to pay interest on the capital invested. The Catholic laity, as a body, buy no books. Those that would buy are too often without money, and those that have the money are too often without the taste for reading."

But are not her failures in France greater when compared to Protestant Germany? For centuries she had nearly all France at her feet, yet the fiendish horrors of the Revolution and the Commune were done by her own children, brought up in her own schools and Churches. When Victor Emmanuel entered Rome he found seventeen millions out of twenty five millions who could neither read nor write; yet this was priestly education. In Ireland and America she attacks the State schools as *godless*; yet three-fourths of the criminals in both countries are her children, brought up in her own schools. The common-school in America she assails is older than the government. It came with the pilgrim fathers; wherever they settled they founded a school and a Church. The men of the Revolution were trained in the common-school. It was this that made them great. The first school ever planted in the colonies had the Bible in it. It was never taken out. As the Revolution arose out of the school, so it took it with it into the government of the States; and the General Government, ever since, has tried to pay back a little of what it has received by devoting millions of her broad acres to its maintenance in the States and Territories.

One of the last things which the people of the United States will do will be to allow the country to be covered with rival camps of education drawing on the nation for their support. It is the mission of the State to have but *one* school, *one* system, and that, too, for all her children; she has also the right to select the teachers and the books and the Bible, to teach them a moral and common education, so as to fit them for the discharge of citizen life, and an intelligent and affectionate obedience to her govern-

ment. Why, then, does Rome assail the common-school in America? I answer:

1. Because she has lost already four millions of her people through its agency.

2. She can not control the political vote of her people if educated there.

3. She can not compete with American education in common-schools without a division of the funds, and not even then, but this is her last resort.

4. She wants separate education for her own people, as she knows they can not stand the light of the other systems.

5. As *History*, *Science*, and *Mathematics* are against her, she wishes to eliminate whatever is opposed to her. Otherwise history exhibits her bloody hand dyed with the blood of martyred millions; that hand has never been washed, and her crimes have never even been apologized for, but have been upheld by the late dogma of infallibility.

From *Harper's Weekly* we give a specimen of her teaching in her own schools, and for which she asks the funds of the State to teach her children that the President of the United States and his amiable wife, the governors and all in authority in the nation, who are not Romanists, shall go to perdition. Even the gallant Sherman and Sheridan are in danger unless they come to Rome with their wives. Is it any wonder that Great Britain and Germany should pass penal laws for their own defense? We hope the people are better than their teaching and teachers:

ROMISH CHARITY.

"Our Roman Catholic friends object to the public-schools as 'godless;' theirs we are left to infer are godly. Fortunately a text-book is occasionally issued which discloses the spirit of their teaching without disguise. The volume is one of a series entitled, 'Familiar Explanation of Christian Doctrine, adapted for the family and more advanced students in Catholic schools and colleges,' published in 1875 by Kreuzer Brothers, Baltimore, and sanctioned by Archbishop Bayley. Lesson xii, is called 'No salvation outside of the Roman Catholic Church.' The questions and answers run thus:

"*Question.* Since the Roman Catholic Church alone is the true

Church of Jesus Christ, can any one who dies outside of the Church be saved?

“*Ans.* He can not.

““*Ques.* Did Jesus Christ himself assure us most solemnly, and in plain words, that no one can be saved out of the Roman Catholic Church?

““*Ans.* He did when he said to his apostles, Go and teach all nations, etc.

““*Ques.* What do the fathers of the Church say about the salvation of those who die out of the Roman Catholic Church?

““They all, without exception, pronounce them infallibly lost forever.”

“A little farther on may be found the following:

““*Ques.* Are there any other reasons to show that heretics or Protestants who die out of the Roman Catholic Church are not saved?

““*Ans.* There are several. They can not be saved, because,
1. They have no divine faith. 2. They make a liar of Jesus Christ, of the Holy Ghost, and of the apostles. 3. They have no faith in Christ. 4. They fell away from the true Church of Christ. 5. They are too proud to submit to the Pope, the Vicar of Christ. They can not perform any good works whereby they can obtain heaven. 7. They do not receive the body and blood of Christ. 8. They die in their sins. 9. They ridicule and blaspheme the mother of God and his saints. 10. They slander the spouse of Jesus Christ—the Catholic Church.’

“Again, page 97:

““*Ques.* Now, do you think that God, the Father, will admit into heaven those who thus make liars of his Son Jesus Christ, of the Holy Ghost, and the apostles?

““*Ans.* No; he will let them have their portion with Lucifer in hell, who first rebelled against Christ, and who is the father of liars.

““*Ques.* Have Protestants any faith in Christ?

““*Ans.* They never had.

““*Ques.* Why not?

““*Ans.* Because there never lived such a Christ as they imagine and believe in.

““*Ques.* In what kind of a Christ do they believe?

““*Ans.* In such a one of whom they can make a liar, etc., etc.

““*Ques.* Will such a faith in such a Christ save Protestants?

““*Ans.* No sensible man will assert such an absurdity.

““*Ques.* What will Christ say to them on the day of judgment?

““*Ans.* I know you not, because you never knew me.’

“Again, page 104:

““*Ques.* Are Protestants willing to confess their sins to a Catholic

bishop or priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive they are forgiven them.'

"*Ans.* No, for they generally have an utter aversion to confession, and therefore their sins will not be forgiven throughout all eternity.

"*Ques.* What follows from this?

"*Ans.* That they will die in their sins and are damned.'

"These are the lessons instilled by Catholic teachers in the minds of American youth. A Protestant girl goes to one of the famous Catholic academies of Maryland, and soon learns of her parents, brothers, and sisters, that the Christ in whom they believe is no true Christ, and that they will all 'die in their sins and be damned.' This is not the teaching of an obscure priest, but of Archbishop Bayley, who is next to the American Cardinal in churchly dignity. A Catholic school worms out of the public treasury an appropriation, and this is the faith to the building up of which the money is applied."

Although Rome has failed in her Parochial school system in America, she has succeeded wonderfully in her female academies, as conducted by nuns and French teachers, in which are taught the ornamental and higher branches of education. Into these schools she has gathered thousands of the daughters of wealthy Americans, most of whom have gone off to Rome, taking their whole families with them. To counteract these, several years ago, the Wesleyan Female College of Cincinnati was instituted. Its success was so marked that hundreds of similar institutions have been established throughout the country, sustained by their respective denominations, and are now doing a great and successful work, very superior to the nuns' schools.

CHAPTER XII.

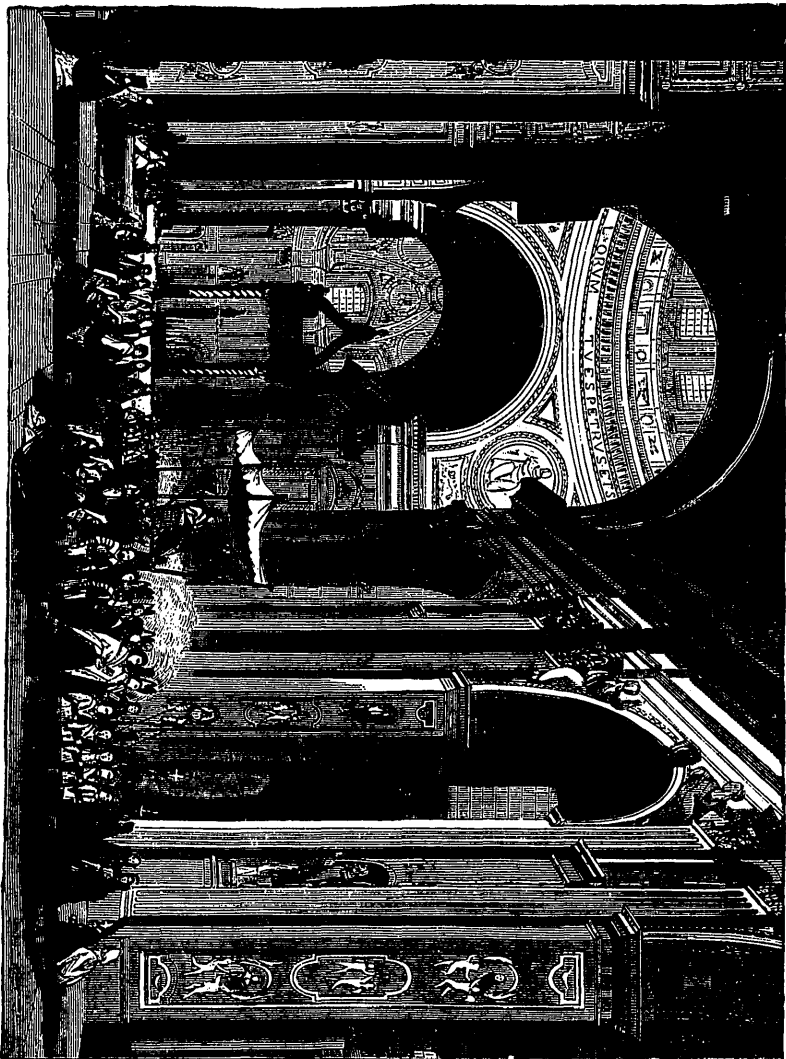
THE POPE AND THE PAPACY.

THE COUNCILS—ANCIENT, MEDIÆVAL, AND MODERN—THE LATE ŒCUMENICAL, ITS LEADING DEBATORS AND STORMY DEBATES.

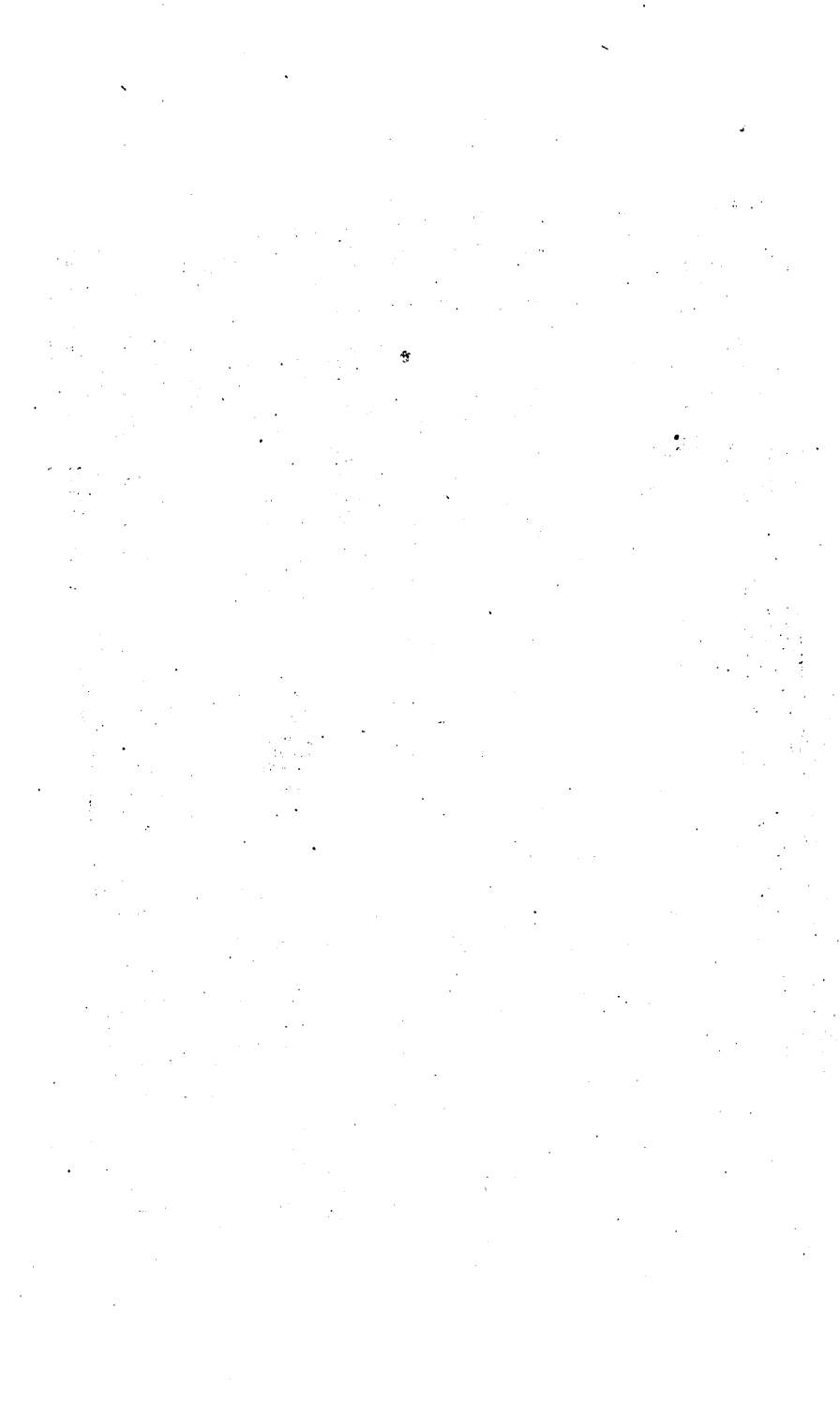
FIRST NICENE COUNCIL.

IN the month of June, A. D. 325, there was held the first Œcumenical Council of the Christian Church in the reign of Constantine, and under his auspices. The Council met at Nice, an ancient city of Asia Minor, in the Province of Bithynia, on the shores of the Lake Ascania, near the Mediterranean. The storm of the Diocletian persecution had passed away. Paganism lost forever the throne of the Cæsars, which Christianity claimed in the person of the emperor. Thousands of martyrs had gone home to wear the crown of martyrdom in glory; others survived the fiery trial, only to appear with bandaged wounds and mutilated limbs in this venerable assembly. From the shores of three continents there gathered the representatives of the Church, three hundred and eighteen bishops, in the Basilica of the city. Hosius, Bishop of Cordova, in Spain, presided; a bishop opened the assembly with singing, prayer, and a short address, and Constantine followed with a speech on harmony and Christian unity.

As the storm of persecution from without began to subside, heresies from within began to agitate and divide. Already a groundswell was upheaving the Christian Church, and threatened its unity. Arius denied the God-head of Christ, but regarded Jesus as a kind of superangelic being, created some time before man, and perhaps superior to the angels, but inferior to the Father; not merely in office, but



Procession of the Pope in St. Peter's.



in nature. The heresy was spreading like a pestilential malaria. The fathers of the Church thought it best to convene a council, examine the errors, and cut off the offenders from the Church and its ministry. The young and eloquent Athanasius stood forth as the champion of the faith of the Church, and the teachings of Christ and his apostles, while Arius represented the new and startling heresy. Arianism was condemned, and Arius banished; and the faith of the ancient Church presented in the beautiful Nicene creed, which proclaims Christ as one with the Father, begotten, not made, being of one substance with the Father, etc.

The contrast between that council met in Nice, and this assembled in Rome, will appear in the following particulars. Then the supremacy of the Popes was so much disregarded that Hosius, Bishop of Cordova, presided. Then laws and canons were enacted regulating the marriage of the clergy, now they are not allowed to marry at all. Then Antioch and Alexandria claimed an equal precedence with that of Rome. Then the primacy of Peter, apostolical succession, the worship of saints and angels, and of Mary as the queen of heaven, purgatory, transubstantiation, and the worship of images were not known, much less the immaculate conception and infallibility of the Pope, which form the leading features of the great apostasy. Who then have departed from the faith of the fathers and the creed of the Nicene Council? Surely not Protestantism, but Popery. We invite Catholics to return to the ancient Church and fold of Protestantism, by abjuring the heresies they have brought in since the first General Council met. That was the representative of the whole Christian Church, but this only represents a part of it. Why then call that Catholic or universal, when more than one hundred and eighty millions of Christians are not represented there at all?

To counteract error and regulate the Episcopate of Constantinople, a *second* Œcumenical Council was called by the Emperor Theodosius the Great in A. D. 381, at Constantinople. The heresy was purged, but the most exciting topic

was the choice of a bishop for Constantinople. Gregory, the son of the aged Bishop of Nazianzus, was Bishop of Sasimas, and assistant to his father when chosen, because of his eloquence, to the see of Constantinople. Two others claimed the episcopate, Demophilus, an Arian, and Maximus, a tyrant. The voice of the people and the emperor were for Gregory, but the council rejected, and in his place elected Nectarius, a magistrate of the city, to the office and presidency of the council. The facts of the second council and the Church of that age again stand in striking contrast with those of the present. Among the presidents of the council the Bishop of Rome is not seen. Where was then his supremacy? Gregory Nazianzus was the son of a bishop, whose piety and usefulness were superior to that of subsequent bishops, who forbid marriage and preferred celibacy. Surely the council of 1869 must have widely departed from those of Nice and Constantinople, the first two.

The third council met at Ephesus, in June, A. D., 431, to settle the controversy of Nestorius and the difficulties between the patriarchs of Alexandria and Constantinople, under the reign of Theodosius the younger, and the presidency of Cyril, Bishop of Alexandria. The session was a stormy one. No Pope presided, and the supremacy of Rome was forgotten in the rival claims of Alexandria and Constantinople.

The difficulties which the *third* council could not settle at Ephesus, the city of Diana, were transferred to a *fourth œcumenical* council at Chalcedon, in A. D. 451, when five hundred bishops met, whose final decision was that Constantinople was *equal in supremacy to Rome*.

The *fifth* council met at Constantinople in 553, under the reign and rule of Justinian, the emperor. At this council, Pope Vigilius being charged with various crimes, was condemned by the council, dragged through the streets by a mob, and cast into prison. Yet he was a rotten link in the chain of apostolical succession.

In A. D. 680, the *sixth* council met at Constantinople

under the rule of the emperor, who, with Agatho, presided. The monothelite doctrine was condemned, and the Pope convicted as a heretic by the council. *Where was then the infallibility of the Pope?*

The *seventh* council, called such by the Greeks, met in A. D. 754, at Constantinople, at which the worship of images and relics was condemned. The former were declared to be the instruments of Satan, but the monks and the Pope got these decisions reversed at the next council in Nice, which last was reckoned *seventh* among the Romans. The *eighth*, held at Constantinople, established image worship. This was the last held in the east. The remainder were held in the west, and only represented the western division of the Church, and hence ceased to be œcumenical or general. Of the remainder I shall only notice three, those of Constance and Trent, and this of Rome.

In 1414, by the request of the Emperor Sigismund, a council was called, which met in Constance, Switzerland. Twenty-nine cardinals and three hundred bishops and archbishops assembled there to heal the schism created by *three* antagonistic Popes, reigning in opposition to each other, who cursed each other as bitterly as ever Popes and Catholics cursed Protestants since. The council deposed the schismatic Popes and elected another in their place, under the title of Martin V., and decreed that the council was above the Popes, the latter being inferior to and subject to the former. It was by this council that John Huss was arraigned, condemned, and burned to death, and his ashes cast into the Rhine at Constance. The river bore the martyr's dust to mingle with that of the nations along its banks, fulfilling the apostolic prophecy: "The blood of the martyrs shall prove the seed of the Church." Scarcely had another century passed ere the nations and States along the banks of that river rose in might and cast off the yoke of the Papacy, and it is but a few months since the Catholic citizens rose to build a monument to the memory of the martyr Huss.

Amid the flames in Constance the voice of the martyr said: "The nation that loves Christ shall rejoice at this, and I, awaking from among the dead, and rising (so to speak) from my grave, shall leap with joy. When a hundred years have revolved ye shall answer to God and to me." A hundred years passed away, and Luther and the reformers rose; all Europe trembled, a moral earthquake shook the Papacy, the tenth part of the city fell. Protestantism arose, and in 1523, the diet of Nuremberg, Pope Adrian said: "The heretics, Huss and Jerome, are risen again in the person of Martin Luther."

COUNCIL OF TRENT.

The sudden rise and rapid spread of Protestantism caused the friends of the paralyzed Papacy to call a council at Trent, in the Austrian Tyrol, which met in 1545, to "heal the wound of the beast," and arrest the further spread of Protestantism in the world. Pagan errors were revived and established, and baptized under the name of Christian. A new creed, called the creed of Pope Pius IV, was added to that of Nice. Decrees were passed against heresy, and the arm of the beast was invoked and the sword of the Papacy unsheathed against Protestantism. For thirty years Germany was a field of blood. France was an Aceldama by the blood of the Huguenots. The Netherlands was the battle-field of liberty. The Inquisition crushed Protestantism in Italy and Spain, where for centuries the cause of truth lay crushed and broken, until lately these nations have arisen as if from the dead. Their first cry has been for religious liberty, an independent Church, a united people, and an absent Pope. A few facts connected with these councils claim our attention. Over some of them no Pope presided. At their sessions no Pope attended. Where was then their infallibility? where their supremacy? Before one of them, three Popes were arraigned for schism and deposed, and a fourth elected in their place, who proceeded to condemn and finally to burn the martyrs Huss and Jerome. Their

history presents us not only with council against council, and Pope against Pope, but three Popes at once, thus destroying the unity, supremacy, and infallibility of the Papacy among themselves.

At the Council of Trent, in 1545, the tenth of the city fell, but at the council of Rome, in 1870, the THIRD was completely gone. The contrast between then and now appears striking. Then the Emperor of Germany and the crowned heads of Catholic Europe were present or represented at the council. Now no crowned head is present. Then concordats and alliances with Catholic Europe could summon those nations round her standard to make war on Protestantism. Now those concordats are broken off, and some Protestants are trying to save the Pope from the hatred of his own children. Then Catholic Spain, France, Austria, and Portugal stood at the head of European nations, while Protestant Prussia, Holland, and England were in the lower scales. Now it is reversed. Protestantism leads the van in battle, conquest, commerce, scientific discovery, and civilization. Then Jesuit missionaries went forth to the distant islands of the sea, and newly discovered continents to form missions and replenish the depleted ranks of the Church. Now many of those islands, missions, and countries are in the hands of Protestants, whose missions are covering the earth. To Ferdinand and Isabella, of Spain, one Pope gave a large portion of this continent, the remainder to the Catholic kings of France and Portugal, on condition that they would keep out all heresy and preserve it to the patrimony of Peter; but the greater part of this continent is already won to Protestantism, the remainder will soon follow. Then Catholics burned the bodies of the martyrs in Spain; now their children are bringing to light the blackened bones of the Spanish martyrs beneath the walls of the Inquisition. Then Popes sat in the chair of St. Peter thundering their anathemas, which made all Europe tremble. Now their bulls and allocutions provoke the smile of Catholic Europe.

From the review of the ancient councils we turn to look

at the late Œcumenical, its fiery leaders and stormy debates. On the 8th of December, 1869, the Festival of the Immaculate Conception, the Council convened to receive the Pope's benediction and declare him infallible. The morning was ushered in by the booming of cannon, the ringing of bells, and stormy, unpropitious weather. Notwithstanding, St. Peter's was crowded with more than a thousand cardinals, archbishops, and bishops from every part of the world, and an audience of ninety thousand people.

The council chamber was in the north transept of St. Peter's, which was well adapted for scenic display, but not so well for speaking or hearing. The procession of cardinals, bishops, and ecclesiastics of every kind and form, followed by the Pope, dressed in white satin, glittering with diamonds, and borne on men's shoulders, entered the council chamber at 9.30 A. M. As they enter, a concealed choir sing the *Veni Creator*, and as the cardinals, patriarchs, abbes, archbishops and bishops fall into their places, the Pope leads in the chant, and the whole body of ecclesiastics follow in the chorus; and then followed the ceremony of kissing the Pope's foot. Yet, under all this piety and pageantry, lay the germs of a bitter controversy. The council consisted of *seven hundred and sixty-four* delegates, more than *one-third* of whom were from Italy alone. The remainder representing the Catholic nations and Church of the world, thus giving to Italy and the Ultramontanes the control of the Council, which was divided into two hostile parts, those for, and those against, the personal infallibility of the Pope. The plan and order for carrying on the Council was fixed by the Pope in a committee who prepared every thing to be brought before Council.

The contrast of the poorly clad mendicant friars and the richly robed bishops in the procession is well given in *Harper's Monthly*:

"Here, grouped together, was a company of barefooted and barelegged friars, whose rubicund visages testified to their good living, and whose muscular limbs witnessed to their vigorous health. A little apart

from these a band of monks was gathered, clad from head to foot in solemn black, motionless as statues, their bright, sharp eyes shining through the orifices cut in the black hoods which completely enveloped their heads. Side by side stood the jeweled dame and the beggar woman in her tattered rags. Within a square yard, in the buzz of voices, you might hear French, English, German, Spanish, Italian, and Armenian. Devout spectators were reminded of the feast of Pentecost; scoffers, of the Tower of Babel."

Of the robed prelates the writer continues:

"There were trailing robes of creamy satin, rich with gold embroidery; stoles gleaming with precious stones; hoods, capes, palliums, all of brilliant lustre, or of lace delicate as the web of the gossamer; and palliums and jupes of yellow satin, bordered with ermine, and of silver tissue, whereon the daintiest flowers of Spring sparkled. The dress of the Eastern bishops was singularly rich—of Tyrian purple, wrought with gold and precious stones; while in their turbans the diamonds, catching the light of many candles, flashed and sparkled like shivers of the rainbow. Then the cardinals, in their bright scarlet palliums fringed with gold—their capes and hoods all of the same brilliant hue—formed, indeed, a beautiful contrast in this magnificent pageant. Last of all chiefest of all, was the holy father, his dress entirely of white and gold; the jupe of heavy satin, wrought to the knees with wreaths of roses done in gold; pallium, stole, cape, all of white satin, and gleaming at the breast with diamonds and other jewels; and his miter, of cloth of gold, upon his head.

"These seven hundred prelates represented nearly two hundred millions of believers. They came out of every land, and spoke in almost every known tongue. Coptic, Persian, Greek, Syriac, Spanish, Portuguese, Hungarian, German, French, Norwegian, Italian, English, were all represented in this assemblage. Men were here who held princely estates in France and Germany, and men who came from far-off mission stations, and who, in vows of poverty, voluntarily taken, had consecrated their all to the mother Church; men who walked before kings, their equal in wealth, their superior in position and authority, and men from the democracy of America; men learned in all the lore of the Church, learned in the ancient languages and in the modern sciences, and men who knew only their mother-tongue, and hardly that accurately; men ripe with all the culture of Europe, and men educated amidst the ruder but simpler civilization of Armenia and Nestoria; men who were born to rule, and men who were born to obsequious submission; men with faces obese, stupid, meaningless—not many such; men with faces whose sharp eyes and astute expression spoke their cunning; men open-eyed and large-browed, royal in intellectual strength; men

of ingenuous countenance, the motto of whose life was unmistakably written in their faces—"speaking the truth in love;" men—a few—the fire of whose youth still gleamed in the undimmed luster of their eyes, and gave elasticity to their vigorous step; men, for the most part, whose age approximated infirmity, and whose silvery locks were their chiefest ornament. Some were over eighty; many had passed seventy; there were but few under sixty. Such are the impressions which this costly and magnificent pageantry produced on the minds of the spectators. No other potentates in Christendom could have assembled without, like a living picture—'more like some half-dimmed illumination in an old painted missal than reality. The obscure daylight and curious atmosphere, created by the wax-light, added to the illusion.' The music, now a single voice, that of the Pope, strong in age, though tremulous, chanting in mellifluous tones, now a great chorus of seven hundred voices swelling the response, and now the great congregation of ninety thousand joining in the deep Amen, rendered the grandest scenic service of the century, also the grandest in its musical effects. And when, one after another, priest, bishop, archbishop, primate, patriarch, and cardinal, approaching in turn, kneeled before the vicegerent of God to kiss his foot, his knee, or his hand, and receive his benediction, something more than the mere æsthetic effect of their glittering robes moving to and fro was visible, or rather, let us say, was felt.

"Yet beneath all this grand display were hidden the germs of bitter controversies, yet to grow, perhaps, into world-wide conflicts."

At first it was supposed there would be a ready acceptance of the dogma; but it was soon found that nearly two hundred were strongly opposed to it, while most of the European governments sent in strong protests. Angry debate followed. Intrigue, threats, bribes were all tried in turn by the Jesuits and managers of the council. Long sessions and hot weather and sickness and death reduced the opposition at last to *eighty-eight*, who on the final vote voted *non placet*. Others had left sick and weary. The most stringent efforts were made to suppress any reports of discussion. The bishops were sworn not to reveal, but they had learned from the Jesuits to take an oath with *mental* reservation. France, Austria, Prussia, and America had correspondents in the council. Daily the proceedings were reported in those countries, which even the Roman papers were not allowed to copy. Every thing of the kind was banished by the police. The Roman people knew less of what was going

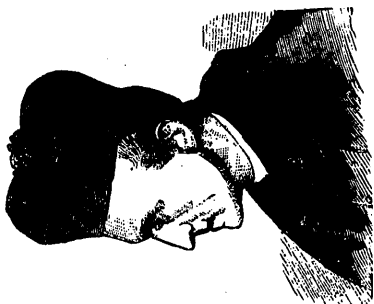




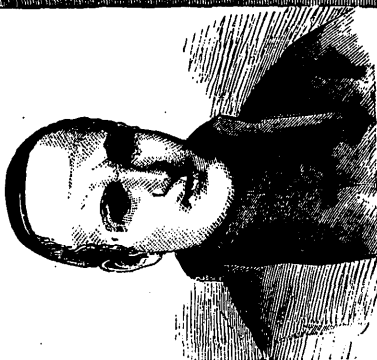
CARDINAL McCLOSKEY



BISHOP DUPANLOUP.



CARDINAL MANNING.



FATHER BECKX.



BISHOP STROSSMAYER.

on in their own city than foreigners. The families where the bishops boarded were so arranged as to place an anti-infallibilist in the house of an infallibilist; their words were watched and remarks noted. Augustine Theiner, Prefect of the Sacred Archives of the Vatican, gives us some of the incidents behind the scenes, and tells us how the *black* Pope, Beckx, General of the Jesuits, managed the *white* Pope, Pius IX. In fact, Beckx was the real Pope behind the scenes, with the Jesuits to manage every thing. The Pope was simply their agent, and the Church the platform on which to display their power, and the bishops servants to carry on their intrigues.

Having described the council in general, we glance at a few of

THE LEADING DEBATERS.

On the side of the dogma, and by the right hand of the throne and the pontiff, stood his cardinal, Secretary Antonelli, a man caring not so much for the doctrinal decree as for the fiscal and political status of the Papacy, and the power the decree might place within his hands. He is scarcely heard in the council, but *felt* all over it and in the vast ramifications of the Papacy throughout the world. His brain and plan move the whole from center to circumference. In this chapter we glance at a few of the leading spirits in the council who took an active part in the debate. See engraving of the Pope and the cardinals for names here mentioned. On the side of the dogma, among the cardinals, were five leading pillars—De Angelis, De Lucca, Cullen, Bilio, and Capalti. Of these Bilio was the most fiery and formidable. On the other side spoke with great eloquence cardinals Guidi, Matheiu, Raucher, and Schwarzenberg. Few of the generals of orders or abbots spoke at all; the bishops and archbishops leading in most of the controversy.

The curia had prepared three schemas for discussion under the direction of Martin, Deschamps, and Pie, assisted by the Jesuits Schrader and Franzelin. The *first* schema

referred to philosophy and theology, and was to prepare the way for the *second* on the Church. It was called Schema De Fide, and anathematized the philosophy, science, and theology of the age, and claimed for Roman doctrine infallibility. The *second* schema, De Ecclesia, taught the Church was one, indivisible, infallible, divine, and necessary to salvation and superior to all earthly governments. These were to prepare the way for the decree of infallibility, and were full of the germs of controversy in reference to the personal infallibility of the Pope, the character of the science and literature of the age, and the status of government and its relation to the Church. Each of these schemas brought out a large amount of controversy, as they led to the ultimate object of the council, the decree of infallibility.

On the side of the dogma among the bishops and archbishops may be mentioned Martin, Deschamps, Pie, Spalding, Manning, and a host of others. Of these Manning was perhaps the most remarkable. Early an Oxford student, a Puseyite married clergyman of the Church of England, he left his wife to become a priest of Rome, then bishop and archbishop, the successor of Wiseman, in London. He became fully committed to the dogma, and has obtained as his reward a cardinal's hat. Spalding early wanted the dogma proclaimed without discussion at all. Purcell, who, in the debate with Campbell years before, denied the Pope's infallibility, now changes and votes for it. Kendrick, of St. Louis, Connolly, of Halifax, with M'Hale and Moriarty, of Ireland, and Darboy and Dupanloup, of France, and Hefele, Keteler, and Strossmayer, of Germany, attacked the dogma with great erudition and wisdom:

"The minority made a brave but ineffectual battle against the fatal decree. They recalled the personal history of Peter himself, whom Paul 'withstood to the face because he was to be blamed;' they recalled the history of the great Apostolical Council at Jerusalem, whose decree was the result of a free and fraternal conference of the co-equal apostles; they ransacked the writings of the Greek and Latin fathers, and showed that not a sentence was to be found therein, even by implication, favoring the dogma of Papal infallibility; they pointed out how impossible

would have been the theological controversies which rent the Church in the first centuries of its existence, and which were settled only after years of fierce discussion by successive councils, if a Papal bull was all that was needed for their determination; they reminded the council that neither the Pope nor his legates took part in the First Council of Constantinople in 381; that the declaration of Innocent I and Gelasius I concerning the damnation of unbaptized infants was anathematized by the Council of Trent; that the *decree* of Celestine III concerning marriage with heretics was annulled by Innocent III, and its author pronounced a heretic for issuing it by Hadrian VI; that Honorius I was condemned for heresy, and his writings publicly burned by the Third Council of Constantinople in the seventh century; that the Bible of Sixtus V was suppressed by his successor in office for its innumerable errors; that Pope Calixto was a Sabellian, Pope Liberio an Arian, Pope Zosimo a Pelagian; that the dogma of Papal infallibility, never seriously maintained in the Church till the *thirteenth* century, had been repeatedly and officially *denied* since, as in the 'Oath and Declaration' taken by the Irish Catholics in 1793, and reiterated by a synod of Irish bishops in 1810; and that in a catechism of the Church, indorsed by Archbishop Manning himself, published as late as the beginning of the present century, it was emphatically denounced as a 'Protestant invention.'

"Turning from the past to the present and the future, they pointed out to the majority the ominous signs of danger to the Church. The common people, even in Italy, taking up the obnoxious decree, discussed it in a spirit which passed not infrequently from the irreverential to the blasphemous."

CHAPTER XIII.

THE INFALLIBLE DECREE.

THE INFALLIBLE DECREE, ITS JUDICIAL AND PROVIDENTIAL RESULTS—BLASPHEMY OF THE DECREE, OF THE COUNCIL, AND FRIENDS OF THE POPE—THE DIVINE DECREE, IN DANIEL vii, 26, AND ITS RAPID FULFILLMENT IN THE FALL OF THE PAPACY AND DOMINION OF THE POPE.

THE late Œcumenical Council was far from what its name indicates, for not more than the half of Christendom was represented in it. From the pontifical year-book, published in Rome, 1869, we learn that there were throughout the world above *fourteen hundred* archbishops and bishops. Of these at the council, four hundred and fifty voted *placet*, or yes; eighty-eight voted *non placet*, or *no*; eight hundred and sixty-two took no part in the council at all, which, with the eighty-eight voting against, make nine hundred and fifty who did not vote for infallibility. Yet the above four hundred and fifty are made to rule the Church and the world by their vote, and change the whole order of civil society, Church constitution, and doctrine, with a Pope at their head, to give it force and authority. It is true that all that voted *non placet* have since voted *placet*, and those that were absent have been forced, on pain of anathema, and expulsion from their sees, to comply. Bishops that wrote and said the most bitter things against the Pope's infallibility have all retracted and bowed to the yoke, thus showing to the world that they could *change* their *belief* at the command of another, even a *mortal* man. The decisive vote took place on the 13th July, 1870; the proclamation of the vote on Monday, 18th July, 1870. The decree of infallibility embraces four chapters, on the *origin*, *perpetuity*, *char-*



Pope Pius IX.



acter, and *authority* of the primacy. The closing paragraph of the last division we quote as containing the vital point of all:

"Therefore faithfully adhering to the tradition received from the beginning of the Christian faith for the glory of God, our Savior, the exaltation of the Catholic religion and the salvation of Christian people, the sacred council approving, we teach and define that it is a dogma divinely revealed, that the Roman pontiff, when he speaks *ex cathedra*, that is when in the discharge of the office of *pastor* and *doctor* of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised him in blessed Peter, is possessed of that *infallibility* with which the Divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals, and that, therefore, such definitions of the Roman pontiff are irreformable of themselves and not from consent of the Church. But if any one—which may God avert—presume to contradict this, our definition, let him be *anathema*."

The above *anathema* would have damned some of the Popes, the late O'Connell, the bishops and clergy of the Catholic Church in Ireland, who swore before the English Parliament in 1823 that they *did not believe* in the *personal infallibility* of the Pope. All this comes from a Church that professes to be the true Church of Jesus Christ on earth and can not change.

APOTHEOSIS OR POPE-WORSHIP

Rests on four things—the *decree* already referred to, the sayings of the Pope's personal friends, his own personal claims, and the work of the artists who represent him as *deified* or *divine*.

Apotheosis places him among the gods; *papolatry*, or Pope-worship, *above* them; but the decree *incarnates* him as God in human nature. This was the view taken by many, if not most, of the council. Ramirez Y. Vasquez, bishop of Badajoz, said in course of debate in the council that "*the Pope is Christ in the Church, the continuation of the incarnation of the Son of God, whence to him belongs the same extent of power as to Christ himself when visibly on earth.*"*

* Letters from Rome on the Council, by Quirinus.

In a volume of addresses by Pope Pius IX, gathered and edited by Don Pasquale de Francis, and reviewed by Rev. William Arthur, A. M., and Hon. William Gladstone, similar views are entertained by the editor, Rev. Don Pasquale de Francis. The book contains two hundred and one addresses of the Pope, publicly delivered to the varied deputations and pilgrims that waited on him in the Vatican since the fall of Rome. In an introductory chapter the editor gives his own opinions of the Pope, whom he declares not only *infallible*, but "*superhuman*," "*divine*," "*angelic*," "*inspired*," as the "*voice of God*, not of man," "*God incarnate*," as "filling the place of the '*Eternal Judge*' in the Church, and whom we love as father, adore as pontiff, and venerate as king." All this is lost in the flood of fulsome blasphemy the Pope uses of his own

PERSONAL CLAIMS,

As given in the above addresses. When speaking of the old Catholics, he denounces them as *heretics* and *schismatics*, "for they refuse to recognize the *divine prerogatives* of the vicar of Jesus Christ on earth and obey his supreme jurisdiction."

Addressing the Belgian deputation, who presented him with a *tiara*, ornamented with costly gems, the Pope said: "*You offer me gifts, a tiara, a symbol of my threefold royal dignity in heaven, upon earth, and in purgatory.*"

Speaking of those who invaded Rome and took the Patrimony of St. Peter away he said: "I can not, like St. Peter, launch certain thunders that reduce bodies to ashes, but I can none the less launch the thunders which reduce *souls* to ashes, and I have done it by excommunicating all those who have perpetrated and borne a hand in the sacrilegious spoliation."

The power that reduces souls to ashes must be greater than that which reduced bodies to ashes.

To another company he speaks: "The voice which now sounds in your ears is the voice of Him whom I represent

on earth." To another company of the Clementine College: "If you are united to me, who am his vicar, you are united to Christ." To young girls presented as the daughters of Mary he said: "Yet it is not true that on my Calvary I suffer the pains Jesus Christ suffered on his." The *Syllabus* the Pope regarded as the sheet-anchor of salvation. The relation of the Church to the State was not that of a hand-maiden, but to teach, direct, and govern the Christian world.

When Cardinal Capalti introduced, one day, the professors of the University of Rome, who refused to teach under the new government, the Pope said, as he handed to each a bronze medal of himself: "Receive in reward the image of that Cæsar who stands before your eyes."

Veuillot, the editor of the *Univers*, says, "What the eucharist is to Christ that the Pope is to the Holy Spirit." The Abbè de Ezerville has published a book in France which is called "*Crux de Cruce*," or the way of the cross of Pius IX:

"It consists largely of a travesty of the ancient Catholic service of the fourteen *stations* in Christ's march to the cross, in which Pius IX is blasphemously paralleled *with* and substituted *for* Jesus Christ. Thus: *Station I*: Like Christ, Pius IX was first greeted with hosannas, and then condemned by rulers and executed by the populace. *Station II*: As Christ was crucified by the cross, so Pius is crucified by the "cross" on the armorial bearings of Victor Emmanuel. *Station III*: Christ's first fall under the cross—to Pius's first fall in 1848. *Station IV*: Christ meets his mother—Pius puts himself under the protection of the Virgin. *Station V*: Simon carries the cross—France, in 1849, restored the Pope to his dominions. *Station VI*: St. Veronica wipes Christ's face, and obtains his portrait on handkerchief—Pius IX decrees the immaculate conception and obtains long life and infallibility. *Station VII*: Christ's second fall—Pius IX's second fall before Victor Emmanuel. *Station VIII*: Christ consoles the daughters of Jerusalem—Pope gives several audiences and encouragements to female devotees. *Station IX*: Christ's third fall—Rome is made the capital of Italy. *Station X*: As Christ is stripped of his garments, so Pius is stripped of all good name by lying pamphleteers. *Station XI*: Pius is forced to ascend the cross, since which time a mysterious darkness in morals and religion has been spreading over the earth. *Station XII*: Christ gives up the ghost—Newspapers are ever teeming with rumors of the Pope's death.

Station XIII: The taking down from the cross—The enemy wished to get the Pope to leave Rome. *Station XIV*: Christ is entombed—Pius is entombed in the Vatican, shut in by the stone of universal suffrage."

The *Papolatry*, or Pope-worship of the above, is completed in the blasphemy of the following pictures as works of Romish artists.

THE POPE IN PRISON

Is a French photo of Pius IX, sold in France and Belgium. At the top of the photo the Pope was represented as the perfect *incarnation* of Christ in character; at the bottom in



THE POPE IN PRISON.

suffering, with the words, "O my Father, except this cup pass away," etc. Matt. xxvi. On the back of the engraving were the words: "Captivity is become the portion of the *visible image* of the invisible Head of the Church." "*The dominion of the Eternal is snatched away.*" What a fulfillment in their own words of Daniel 7, 26: "And they shall take away his dominion," etc. The engraving presents the Pope in a prison when he was in the grandest palace in the world, as suffering atonement instead of Christ; hence is full of blasphemy as well as lying.

The engraving. "*Worship of the Pope,*" is still more full of blasphemy, as that represents him filling the place of Christ and receiving the worship of the world. For description see frontispiece and first chapter.

From the blasphemous decree of the Pope's infallibility in Rome we turn to consider Daniel vii, 9, 27.

THE DECREE OF JUDGMENT

Against the Pope and Papacy in the councils of heaven: "And I beheld till the thrones were cast down [rather set], and the ancient of days did sit, whose garment was white as snow and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery steam issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body destroyed and given to the burning flame. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given unto the people of the saints of the Most High, and all dominions shall serve and obey him."

The above description of the judgment of the Papacy is the most sublime given in any language. In a subsequent

night-vision the prophet sees the Son of man come and take possession of the kingdom. Upon the thrones around the Ancient of days sat patriarchs, prophets, apostles, and the martyrs whom Rome had slaughtered now sitting in judgment on the Papacy, among whom were Huss, Jerome, Latimer, Ridley, Cranmer, etc. But when did it sit? Not when the prophet saw, nor when Christ ascended, but in all probability, and with reverence we say, on the day the dogma was proclaimed. Let us see:

THE DARK PROMULGATION.

"Monday, the 18th of July, was appointed for the promulgation of the decree of infallibility. Spectators could not fail to notice the difference between the pious enthusiasm which greeted the opening of the Council, and the cold indifference with which the consummation of its labors was received. No elaborate decorations clothed the somber streets of Rome with the habiliments of the carnival. No hurrying carriages, no thronging of pedestrians, proclaimed the advent of an unusual event. The Summer heats had driven the strangers from the holy city. The devout Romans looked with supreme indifference upon the solemn deification of one of their own number by the mother Church. There was no solemn pageantry, no magnificent procession. The ecclesiastics came in singly or in little groups of two or three. When at length the Pope arrived, and the choir took up the opening chant, nearly a third of the seats in the council chamber were still vacant. The minority, true to their churchly instincts, yet true also to themselves, had followed their vote with a dignified but unavailing remonstrance, then had withdrawn in a body from a council whose authority it is by no means certain they will acknowledge. Of the august assemblage which kneeled reverentially before the Pope on the 8th of December, 1869, five hundred and thirty-five remained—two for the purpose of recording their final *non placet* in the presence of the Pope.*

"One of the secretaries of the Council read the decree in a shrill, penetrating voice. As the reading proceeded, a strange darkness settled over the scene. Even to stout and skeptical hearts it seemed almost supernatural. The very air grew thick and murky. The roll-call commenced. The ecclesiastics, rising in their places, responded with their assent to an act of blasphemy which has had no parallel since the declining days of the Roman Empire. At the same instant the long-

*One of these courageous bishops is reported to have been Fitzgerald, Bishop of Little Rock.

brooding storm broke over the Vatican. Sheeted lightning illumined the council chamber with an unearthly glare. Continuous peals of thunder drowned the voices and the votes of the ecclesiastics. And still, amidst a scene of indescribable and awful sublimity, the vote was taken. At length the Pope arose to announce the result of the council, and to assume the prerogative which, in the universal judgment of mankind, belongs to God alone. But the darkness had become too great for his failing eyesight. He was unable to decipher the paper which contained the appropriate formula. A servitor was summoned, with a lighted taper, to his aid. So, amidst a darkness which veiled the unnatural scene, amidst thunders which drowned the audacious voices, the council of the Vatican completed its labors."

THE FALLING OF THE JUDGMENT.

The rapidity with which the judgment fell on the Papacy is marvelous. On the 14th of July the vote was taken which made the Pope infallible. On the 15th, as the telegram bore the news from Rome to Paris, Napoleon declared war against Prussia. On Monday, the 18th, the dogma was proclaimed as above. On the 2d of September following, Napoleon surrendered with his army at Sedan. September 20th, after the fall of the States of the Church, Rome surrendered to the troops of Victor Emmanuel. On the 2d of October the Roman citizens, by the *Plebisciti*, voted 50,000 to 50 for the government of the king and against the Pope. Thus, by the vote of his own people, Pope Pius IX, the *first* of Infallible Popes, became the *last* of the Sovereign *Pontiffs*. And all in less than *three months*. In those *three months* thousands of lives were lost, millions of tears were shed. France, the leading Catholic nation, went down bleeding, and Prussia rose with the German empire around her as the leading Protestant power in Europe. Italy arose from the dust, and was free from the Alps to the Apennines, with Victor Emmanuel at her head and his throne in Rome as the true successor of the Cæsars instead of the Pope. "This is the Lord's doing, and marvelous in our eyes." "They shall take away his dominion," saith the prophet. "And the do minion of the Eternal snatched away," wrote the priests on the back of the photo "The Pope in Prison."

From his capital in the north of Italy, Victor Emmanuel passed in one triumphal march to the south of Italy. He came by the voice of united Italy to be their king.

HIS PUBLIC ENTRANCE INTO ROME

Is thus described by the special correspondent of the *New York Tribune*, July 2d:

"'All roads,' says the old proverb, 'lead to Rome,' and the proverb rose up with a strange force to my mind to-day on witnessing the magnificent entry of Victor Emmanuel into the Eternal City. By what various, apparently inconsistent and irreconcilable, paths has he at length reached the Quirinal! More than twenty-two years have elapsed since he became the heir of a tarnished crown and a broken sword on the field of Novara, and still his course has been held steadily on in the face of Austrian menace and French intrigue, and Mazzinian plots and Ultramontane wiles, now winding along the banks of the Crimean Cernaja, now dashing up the height of Solferino, again by the side of the Prussian Landwehr, or at the Council Boards of Berlin and Madrid. In these twenty-two years the reactionary arrogance of a Pope, has served to complete the work which the liberal tendencies of the same Pope began; the mistakes and miscalculations of a Bonaparte have combined the work which, but for the Italian proclivities of the same Bonaparte, would never have received such an astounding impulse. A Prussian King, proud of his right divine, has cemented by his arms the result of an Italian *plebiscite*; old Austrian or would-be Holy Roman and Napoleonic Empires have, in their fall, alike contributed to pull down the Scarlet Lady who sits on the Seven Hills.

"King Victor Emmanuel's solemn entry into the capital was announced by the Syndic Pallavicini in the following terms:

"'ROMANS,—The destinies of our country are finally accomplished. Italy is one from the Alps to the most extreme point of Sicily, and Rome appears again from the Capitol crowned with the splendor of a capital. We owe our new Italian greatness to the wisdom of writers, to the consistent will of the sister cities, to the vote of the Parliament, the valor of the army, and European progress; but more especially to the constant and loyal patriotism of the king. Let us therefore feel gratitude and love toward those writers, toward the Italians of other cities, toward Parliament, the army, civilization, and, above all, that magnanimous king who was destined to reconstitute and make Italy great. Romans! let us receive King Victor Emmanuel, not with intemperance, but with a calm joy; and even while being happy, let us show to Europe

that same wisdom which we demonstrated on the occasion of the *plebiscite*; let us show that Rome, capital of Italy, will ever be a pledge for order and concord at the cry of "Long live Italy! Long live the king."

'From the Capitol, July 1, 1871.

The Syndic,
'F. PALLAVICINI.'

"Now just a few words on the king's entry. His was not to be a triumphal entry. The people could not, on this occasion, associate his name with great victories over powerful enemies; but his name was associated in the minds of all with a still greater, though a moral victory, reported over the Church of Rome. 'Twelve minutes more.' 'Only ten now.' 'Not half-past twelve yet?' That is all I heard a few hours ago from the thousands of people, who, defying the rays of a scorching sun, had taken their places along the roads destined for the king's entry into Rome. Half-past twelve came. The thundering of the cannon announced the king's arrival at the railway station. The news flashed like lightning from one end to the other of the Eternal City. From the *Piazza di Termini* to the *Piazza di Spagna* it seemed as though a general convulsion had taken possession of the thousands who crowded the streets.

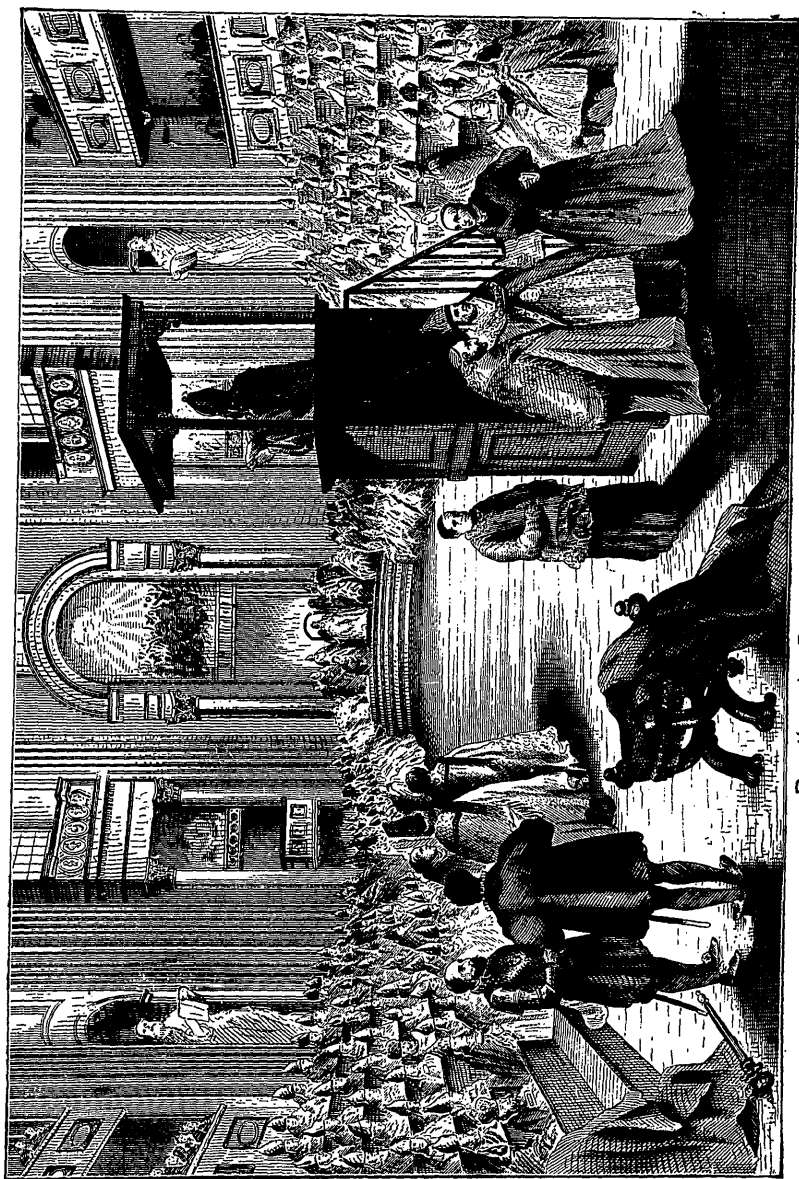
"King Victor Emmanuel, who wore the uniform of a general, was received at the railway station by Prince Pallavicini, the mayor of Rome; Prince Humbert; the Premier Lanza, and the rest of the ministers; the Commandatore Vigliani, the President of the Senate; the Commandatore Bianchieri, President of the Chamber of Deputies; most of the mayors of the principal Italian towns, and by all the civil and military authorities. The king remained a few minutes in the royal waiting-room, which had been richly decorated, and spoke with the Syndic, with several of the ministers, and shook hands with several persons. Leaving the station, he got into an open carriage, together with the Syndic Pallavicini, Lanza, and Prince Humbert, all the other ministers and high authorities following in State carriages. The whole *cortege* was preceded by a squadron of mounted National Guards, among whom figured such renowned persons as Colonna, a Sciarra, a Sforza, Cesarini, etc., and a squadron of cuirassiers. The king's carriage was followed by a numerous and brilliant staff. It would be impossible to describe the unceasing enthusiasm which welcomed the Italian sovereign. No official preparations, no arches of triumph, no inscriptions; and yet the walls of the houses were hardly visible on account of the quantity of flags waving in the air. The windows of most of the houses, whether of the noblemen or the poor, were decorated with sweet flowers, and the busts or the pictures of Victor Emmanuel had in many places, replaced the image of a saint or a Madonna.

"The troops of the garrison at Rome and the National Guards had been placed along the streets through which the king was to have

passed. But their presence and their efforts were not sufficient to keep the streets clear. The people would keep in the middle of the streets, and the *cortege* proceeded at a very slow pace. Nearly two hours were employed going from the railway station to the Quirinal Palace. After seeing the king pass by the *Piazza Barberini*, I not only had time to go to the Consulta Palace, opposite the Quirinal, but had to wait there nearly an hour before the king made his appearance. The square was as full as possible. As soon as the people got sight of the cuirassiers who preceded the king's carriage, a general cry rose from thousands, and lasted for at least twenty minutes. The king was obliged to come out several times and appeared greatly impressed."

Fifteen centuries elapsed since Constantine left Rome and Victor Emmanuel entered it. In the interval between the Papacy rose and fell. The writer has written this chapter with tears, in attempting to describe the *fall* of the *oldest* and *greatest* monarchy the world has ever seen; which, for twelve centuries has ruled over the nations of the earth. With all his faults, Pius IX was one of the most generous men. He was, perhaps, scarcely conscious of the evils of the system of which he was the head. The strong delusion of superstition was upon him. His temper was ruffled by the misfortunes of his time. Much of his troubles were due to the *character* and *course* of his late Cardinal Secretary, by whose policy and intrigues the Pope and the Papacy were led to their downfall. Antonelli died on the 6th of November, 1876. It was meet that a man who shaped the course of the Papacy to its fall, should come in at the close of a chapter on that subject. He died amid the wreck his own hands had created for others, but into which he fell himself. He left *ten millions of dollars* to his relatives, but nothing to his illegitimate daughter, the Countess Lambertini, who now is suing for a division of the property in the Roman Courts, with good prospect of success.





Reading the Dogma in the Council.

CHAPTER XIV.

THE VATICAN DECREES.

THE VATICAN DECREES AND THEIR EFFECTS ON CIVIL AND RELIGIOUS
LIBERTY—EXTRACTS FROM GLADSTONE AND WESLEY.

AT a time when some thought the Right Honorable William E. Gladstone, M. P., leaned somewhat toward Romanism, he settled the matter by stating in an article in the *Contemporary Review*, that "Rome has substituted for the proud boast of '*semper eadem*,' a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty at the mercy of another, and when she has finally repudiated modern thought and ancient history."

The above statement roused the animosity of Ritualists and Romanists in England, who fiercely denied Mr. Gladstone's charges. This led him to reply in a fuller statement in a pamphlet on the "Vatican Decrees," which was as a trumpet blast over England, Europe, and America. The pamphlet drew forth *twenty-one* lengthy replies from the leading defenders of the Church of Rome, and was as a bombshell in the camp of the Ultramontanes. The Pope, it is said, denounced the writer as a "*viper*;" the Catholic Irish press, as a disappointed politician. Manning said it overcast a friendship of forty-five years, but that the decree did not alter the Church any thing from what it had been.

For years Manning had a catechism circulated in Great Britain and America with the recommendations of the bishops

and archbishops in both countries; it contained the following question and answer:

"Question. Must not Catholics believe the Pope in himself to be infallible?"

"Answer. This is a Protestant invention; it is no article of the Catholic faith."

After the Decree was passed the question and answer were quietly dropped out of the book without explanation, and the space filled by the enlargement of the space between the lines. Capel, the "Lothaire" of Disraeli, prevaricated and explained away like Manning. Dr. Newman, after a laborious reply, admitted that he would follow *his* own judgment, and that a subsequent council might reverse the decision of the last. Lords Acton and Camoys, and Mr. Petre declared they could not receive the Decree as the doctrine of the Church, and be faithful to their allegiance to the civil government. Of the two they preferred their allegiance to the latter, where the first interfered with the rights of government, as in the case of the Pope and Queen Elizabeth.* One of the most damaging of all the facts brought against the Papacy for changing its doctrines was that of the Irish and English clergy and laity declaring that they did not believe in the infallibility of the Pope, the bishops declaring, on oath, "It is not an article of the Catholic faith, neither am I thereby required to believe or profess that the Pope is infallible."

In Mr. Gladstone's second reply, called "Vaticanism," he brings these facts out more fully, and triumphantly refutes his opponents one after another. Dismissing two of the four propositions to the domain of theology, the other two he discusses freely in his first pamphlet, an extract of which is here given:

"My propositions, then, as they stood, are these:

"1. That 'Rome has substituted for the proud boast of *semper eadem* a policy of violence and change in faith.'

*Pope Pius V hired an assassin to murder the queen.

"2. That she has refurbished and paraded anew every rusty tool she was fondly thought to have disused.

"3. That no one can now become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another.

"4. That she (Rome) has equally repudiated modern thought and ancient history."

Of the four propositions contained in his original paragraph on the present attitude of the Romish Church, the first and last—that "Rome has substituted for the proud boast of *semper eadem* a policy of violence and change in faith," and that "she has equally repudiated modern thought and ancient history"—are disposed of rather summarily as belonging to theological domain. Yet the writer takes occasion to reiterate his assertions both as to the *fact*—the change that has taken place within his own recollection—and the *opinion* expressed by him with regard to the incompatibility of this change on the part of the Church with reason and history.

To the other two propositions—that Rome "has refurbished and paraded anew every rusty tool she was fondly thought to have disused," and that "no one can now become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another"—Mr. Gladstone devotes the greater part of his pamphlet. In the support of the former he adduces these

EIGHTEEN PROPOSITIONS,

all the holders of which have been formally condemned and anathematized by the See of Rome within the period of our own generation:

"1. Those who maintain the liberty of the press. Encyclical Letter of Pope Gregory XVI in 1831, and of Pope Pius IX in 1864.

"2. Or the liberty of conscience and of worship. Encyclical of Pius IX, December 8, 1864.

"3. Or the liberty of speech. 'Syllabus' of March 18, 1861. Prop. lxxix. Encyclical of Pope Pius IX, December 8, 1864.

"4. Or who contend that Papal judgments and decrees may, with-

out sin, be disobeyed or differed from, unless they treat of the rules (*dogmata*) of faith or morals. Ibid.

"5. Or who assign to the State the power of defining the civil rights (*jura*) and province of the Church. 'Syllabus' of Pope Pius IX, March 8, 1861. Ibid. Prop. xix.

"6. Or who hold that Roman Pontiffs and Œcumenical Councils have transgressed the limits of their power, and usurped the rights of princes. Ibid. Prop. xxiii.

"(It must be borne in mind that 'Œcumenical Councils' here mean Roman Councils not recognized by the rest of the Church. The Councils of the early Church did not interfere with the jurisdiction of the civil power.)

"7. Or that the Church may not employ force. (*Ecclesia vis inferendæ potestatem non habet.*) 'Syllabus,' Prop. xxiv.

"8. Or that power, not inherent in the office of the Episcopate, but granted to it by the civil authority, may be withdrawn from it at the discretion of that authority. Ibid. Prop. xxv.

"9. Or that the (*immunitas*) civil immunity of the Church and its ministers depends upon civil right. Ibid. Prop. xxx.

"10. Or that in the conflict of laws, civil and ecclesiastical, the civil law should prevail. Ibid. Prop. xlii.

"11. Or that any method of instruction of youth, solely secular, may be approved. Ibid. Prop. xlviii.

"12. Or that knowledge of things philosophical and civil may and should decline to be guided by divine and ecclesiastical authority. Ibid. Prop. lvii.

"13. Or that marriage is not in its essence a sacrament. Ibid. Prop. lxvi.

"14. Or that marriage, not sacramentally contracted (*si sacramentum excludatur*), has a binding force. Ibid. Prop. lxxiii.

"15. Or that the abolition of the temporal power of the Popedom would be highly advantageous to the Church. Ibid. Prop. lxxvi. Also, lxx.

"16. Or that any other religion than the Roman religion may be established by a State. Ibid, Prop. lxxvii.

"17. Or that in 'countries called Catholic' the free exercise of other religions may laudably be allowed. "Syllabus." Prop. lxxviii.

"18. Or that the Roman Pontiff ought to come to terms with progress, liberalism, and modern civilization. Ibid. Prop. lxxx. (For the original passages from the Encyclical and 'Syllabus' of Pius IX, see Appendix A.)

"This list is now, perhaps, sufficiently extended, although I have as yet not touched the decrees of 1870. But, before quitting it, I must offer three observations on what it contains."

FORMER DECLARATIONS OF THE ROMAN CATHOLIC CHURCH.

With respect to the intention of proceeding to blood upon the first suitable occasion, I will only add the very explicit declaration of Cardinal Manning at the meeting of the League of Saint Sebastian on the 26th day of January, 1874:

“Now, when the nations of Europe have revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law—when all this has been done there is only one solution of the difficulty—a solution I fear impending, and that is the terrible scourge of continental war—a war which will exceed the horrors of any of the wars of the first empire. I do not see how this can be averted. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place.”

Mr. Gladstone enters into a minute examination of the grounds of the fourth of his original propositions. He traces the history of the repeal of the law by which Roman Catholics were excluded from seats in Parliament. He shows how that repeal was strenuously resisted by many by no means narrow-minded Protestants, who believed that it was impossible for a consistent Roman Catholic to pay the crown his entire allegiance. And he also gives, at considerable length, the statements put forth by Roman Catholics high in office, and particularly by Bishop Doyle, to disabuse the Protestant part of England of this belief; to persuade the public that the allegiance of Roman Catholics to the crown was an undivided one, and that the Pope's power to claim obedience was strictly and narrowly limited. “It was expressly denied that he had any title, direct or indirect, to interfere in civil government. Of the right of the Pope to define the limits which divide the civil from the spiritual by his own authority, not one word is said by the prelates

of either country" (England or Ireland). The Hierarchy of the Roman Communion, in its Pastoral Address to the Clergy and Laity of the Roman Catholic Church in Ireland, dated January 25, 1823, fortified its arguments by this solemn declaration: "They declare on oath their belief that it is not an article of the Catholic faith, neither are they thereby required to believe, that the Pope is infallible."

All this Mr. Gladstone shows is now changed. The Pope has now been declared, or rather

HAS DECLARED HIMSELF INFALLIBLE,

With the consent of the Vatican Council. In form this only applies to the domain of the conscience, but as there is no part of human conduct outside of that domain, it really applies to every thing worth speaking of in human life.

"Lest it should be said that supremacy in faith and morals, full dominion over personal belief and conduct, did not cover the collective action of men in States, a third province was opened, not, indeed, to the abstract assertion of infallibility, but to the far more practical and decisive demand of absolute obedience. And this is the proper work of the third chapter, to which I am endeavoring to do a tardy justice. Let us listen again to its few, but pregnant words, on the point: '*Non solum in rebus, quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiæ per totum orbem diffusæ pertinent.*' Absolute obedience, it is boldly declared, is due to the Pope, at the peril of salvation, not alone in faith, in morals, but in all things which concern the discipline and government of the Church. Thus are swept into the Papal net whole multitudes of facts, whole systems of government prevailing, though in different degrees, in every country of the world. Even in the United States, where the severance between Church and State is supposed to be complete, a long catalogue might be drawn of subjects belonging to the domain and competency of the State, but also undeniably affecting the government of the Church; such as, by way of example, marriage, burial, education, prison discipline, blasphemy, poor relief, incorporation, mortmain, religious endowments, vows of celibacy, and obedience. In Europe the circle is far wider, the points of contact and of interlacing almost innumerable. But on all matters, respecting which any Pope may think proper to declare that they concern either faith or morals, or the government or discipline of the

Church, he claims, with the approval of a Council undoubtedly Œcumenical in the Roman sense, the absolute obedience, at the peril of salvation, of every member of his communion."

The conclusions to which we are thus driven by just reasoning upon documentary evidence, Mr. Gladstone therefore takes to be these:

"1. That the Pope, authorized by his Council, claims for himself the domain (*a*) of faith, (*b*) of morals, (*c*) of all that concerns the government and discipline of the Church.

"2. That he in like manner claims the power of determining the limits of those domains.

"3. That he does not sever them, by any acknowledged or intelligible line, from the domains of civil duty and allegiance.

"4. That he therefore claims, and claims from the month of July, 1870, onward with plenary authority, from every convert and member of his Church, that he shall 'place his loyalty and civil duty at the mercy of another;' that other being himself."

"A PORTENTOUS EVIL.

"I do not hesitate to say that it is an incentive to general disturbance—a premium upon European wars. It is, in my opinion, not sanguine only, but almost ridiculous to imagine that such a project could eventually succeed; but it is difficult to overestimate the effect which it might produce in generating and exasperating strife. It might even, to some extent, disturb and paralyze the action of such governments as might interpose for no separate purpose of their own, but only with a view to the maintenance or restoration of the general peace. If the baleful power which is expressed by the phrase *Curia Romana*, and not at all adequately rendered in its historic force by the usual English equivalent 'Court of Rome,' really entertains the scheme, it doubtless counts on the support in every country of an organized and devoted party, which, when it can command the scales of political power, will promote interference, and when it is in a minority, will work for securing neutrality. As the peace of Europe may be in jeopardy, and as the duties of England, as one (so to speak) of its constabulary authorities, might come to be in question, it would be most interesting to know the mental attitude of our Roman Catholic fellow-countrymen in England and Ireland with reference to the subject, and it seems to be one on which we are entitled to solicit information."

WESLEY AND GLADSTONE.

A writer in the *Northwestern Christian Advocate* points out, as follows, how John Wesley has anticipated Mr. Glad-

stone by nearly a hundred years in his views on the civil allegiance of Roman Catholics. In his usual concise form, so difficult to abridge, he, in the most unanswerable manner, takes the position in a letter in the public press in January, 1780, "That no Roman Catholic does or can give security for his allegiance or peaceful behavior." His argument is based upon the maxim of the Romish Church, that "no faith is to be kept with heretics;" and his conclusion is, "as long as it is so, they can give no reasonable security to any government of their allegiance or peaceable behavior." He says further, "You may say, 'nay, but they will take an oath of allegiance.' True," he replies, "five hundred oaths; but this maxim sweeps them away as a spider's web. So that still no Roman Governors that are not Roman Catholics can have any security of their allegiance." He argues the truth of his statement further from the spiritual power claimed by the Pope. This power includes the "pardons for all sins past, present, and to come;" and hence, those who believe it, of course believe that he "can pardon rebellions, high treasons, and all other sins whatsoever." Another branch of this spiritual power is that of "dispensing with any promise, oath, or vow. But whoever acknowledges this dispensing power of the Pope can give no security for his allegiance to any government. Oaths and promises are none; they are light as air; a dispensation makes them all null and void." He then proceeds to argue the question in its relation to English liberty. Wesley's arguments then called forth a large number of replies as Mr. Gladstone's has now.

The facts evolved by this discussion are these:

1. That the penal laws of Great Britain against Ireland were of Catholic origin and example by Catholic England against Catholic Ireland.

2. That these laws, in a modified form, were applied to Catholics by Great Britain, as a defense against the claims of Rome and repeated revolts of Catholic subjects.

3. That on the oath of the bishops and clergy of the

Catholic Church in Great Britain and Ireland, that neither they nor the Church believed in the infallibility of the Pope or the supremacy of Rome over civil government, these laws were abrogated:

4. That the infallible decree reverses all this, and places the Catholic between a divided allegiance to the Pope and the civil government under which he lives, so that, whenever the Pope and the Church proclaim a war against the government, the Catholic must obey on pain of damnation! Lord Acton, a Catholic nobleman, in his reply to Mr. Gladstone, said:

"One Pope decided that it was not murder to kill excommunicated persons, and this was incorporated into the canon law. Another Pope declared that the murder of a Protestant is so good a deed, that it more than atones for the murder of a Catholic. The highest authority in the Church had laid down the law, that allegiance must not be kept with heretical princes. He says Pius V, the only Pope who has been proclaimed a saint for many centuries, commissioned an assassin to take the life of Queen Elizabeth."

CHAPTER XV.

THE COMING CONFLICT.

IN EUROPE AND AMERICA THE UNCLEAN SPIRITS OF EVIL AND AGENTS OF STRIFE GONE FORTH TO GATHER TO THE ARMAGEDDON CONFLICT—SIGNS OF THE TIMES AND THE DISTURBING INFLUENCES OF MODERN SOCIETY.

A SIDE from the Turko-Russian struggle, all Europe is waiting for a mightier conflict than that. *Ten million* men are under arms in Europe waiting for the call. The most gigantic efforts are made to procure iron-plated leviathans that can level the mightiest fortresses and silence shore batteries; monster monitors that can sink a fleet of ships and guns that can pierce iron-plated armor, and rain an iron hail upon whole cities, camps, and armies.

A SURVEY OF THE FIELD AND CONTENDING POWERS

Claims our attention. Europe looks like a military camp where, as above said, ten million men are drawn from the peaceful pursuits of life, and women supply their place in the fields in France and Germany. Turkey and Russia have been in deadly conflict over the cross and crescent struggle; embracing populations of one hundred and twenty millions, Germany and Italy are closely watching France, Spain, and Austria, while England looks anxiously after Russia.

Rome and the Papacy still claim France, Spain, and Austria on their side, while they are fomenting difficulties in France against the republic, in Germany against the empire, in Italy against the Italian Government, in Great Britain and Ireland against Protestant ascendancy, and in the colonies they form the disturbing element every-where.

In Central and South America they are shaking the governments to their centers. In the Canada Dominion they form the disturbing element, especially in the province of Quebec, where they have subjected the people to the despotic rule of the clergy. This is the province where Routhier, a Catholic judge, decided in a case before him, where a priest was accused of crime, that the clergy were above the law of the State, not subject to it, but only to their bishops and the Pope. The Quebec Legislature is proverbially in the hands of the bishops, and many of the members of the Dominion Parliament are simply the *protégés* of the priests, who charge their congregations very much in the style of the MacMahon manifesto to France, "You are to vote for the men whom we designate."

In the United States of America the great *anaconda* is winding her coils around the States and Territories, the institutions of the republic, and one of the political parties. New England is fast becoming new Ireland, and New York, St. Louis, and Chicago, with many of the leading cities of the Union, are becoming more Catholic than the capital of Catholic Ireland. New York is more fully in their hands than ever old Ireland was. Possessing the offices of sheriff, coroner, register, comptroller, city chamberlain, town council, police commissioner, all but two of the police justices, all the police court clerks, acting mayor, and presidents of the boards of aldermen, councilmen, and of supervisors; two members of Congress, *three* out of five State Senators, eighteen out of twenty-one members of the Assembly, with about seven-eighths of the common council and supervisors—verily New York must be the paradise of Catholic Irishmen. Here they reign more gloriously than ever they did in Ireland. It is questionable if even Rome, in her palmyest days, gathered so fast and so full in the Eternal City under Constantine, Pepin, or Charlemagne, as in New York and other American cities. The sons of Erin, who complained in Ireland of being taxed for the support of a Protestant Church, on gaining power in New York taxed its citizens for the sup-

port of their Church and schools, in *three years*, to the amount of \$5,415,456.92, or above one million sterling.* And if they succeeded so well in New York, what must it be in Boston, Philadelphia, Baltimore, Cincinnati, Chicago, St. Louis, New Orleans, and the leading cities of the Union? America has little to fear from German, French, Spanish, or Italian Catholics. Irish Catholics are the great propagandists of Romanism throughout America and Australia. The Catholic Irish vote goes solid as the priests direct. When *scripturally* converted they make the best and most faithful converts in the world. The Irish Church was once the great missionary Church of Europe, before she was Romanized by the English king and Italian priests; she may yet become, when thoroughly evangelized,

"Great, glorious, and free,
The first gem of the ocean,
The first isle of the sea."

One hundred thousand dollars placed in the funds of the Irish Wesleyan mission would do more at the fountain head to reach and evangelize the Catholic Irish in Ireland than any other way we know, and prepare them for good citizenship here when they come. As it is, Romanists from Europe pour on those shores for the last few years at the rate of *one thousand* souls a day. This will account for the rapid increase of Romanism in America as presented by the Rev. Dr. Vandyke:

"The subjoined figures show a remarkable growth of Romanism in the last thirty years. There were in the United States in

	1840.	1870.
Dioceses	13 . . .	53
Vicariates Apostolic	00 . . .	9
Bishops	12 . . .	62
Priests	373 . . .	3,483
Churches and Stations	300 . . .	5,219
Catholic Population	1,500,000 . . .	5,000,000

"This condensed view fails in giving an adequate idea of the full strength of the Papal Church in the United States. In several of the

* See Report of State Council of Political Reform in New York *Christian World*.

dioceses the numbers are not given. Moreover, in addition to their regular priests, they have about two thousand secular and nearly one thousand clerical students. To these cohorts of Rome must be added several thousand 'religious' in two hundred and eighty-six nunneries and one hundred and twenty-eight monasteries. Imperfect as these figures are, however, they show a remarkable increase in the last three decades. Their dioceses have more than quadrupled; their bishops quintupled. Their churches are now seventeen times more numerous than in 1840; their priests nine times.

"The entire country, from Maine to California, from Oregon to Florida, is comprised in the field of their operations. Divided into seven provinces, embracing fifty-three dioceses and nine vicariates-apostolic, each under the watchful eye of a bishop, there is no section of this broad land but Rome claims as her own.

"The design of the effort so persistently made in all parts of the West is clearly announced in a Catholic paper in Boston: 'Catholics should control and sway the West. The Church has the right to claim the immense valley of the Mississippi, of which the Jesuit missionaries were the first explorers.'

"And in the South they are no less active. Organized efforts are made, and on an extensive scale and with a lavish outlay of funds, to bring the freedmen over to Popery. That agencies were adopted to proselyte the colored race on this continent is beyond question; and that the measures adopted and referred to the Pope for confirmation—whatever they were—received his approval, may be confidently inferred from the fact that the 'Society for Propagating the Faith,' whose office is at Rome, straightway contributed six hundred thousand dollars in gold for one year's missionary work among the freedmen in our country. Is it not fair to assume that a contribution so large presupposes effective agencies for carrying forward the work on a scale corresponding with the cost?

"Lavish expenditure is immediately succeeded by organized effort. With a celerity evincing great earnestness, sixty-six Romish priests were landed in New Orleans to commence missionary efforts. And these, we are informed, are only the pioneers, whose business it is to examine the field of operations and report to their superiors the force needed, and the points where labor can be most advantageously prosecuted. Already they have opened large, well-equipped schools for the blacks at Raleigh, at Mobile, at New Orleans, and at many other important centers of influence.

"To most Protestants, we presume, it is but too painfully evident that the Romish Church, by its gorgeous displays, is well fitted to secure a powerful influence over the hearts of a half-civilized people. Enslaved by ignorance, naturally fond of show, and taught by long years

of servitude to yield an unquestioning obedience, they are quite as likely to accept the religion presented them by Rome as the simple, unostentatious Gospel of Christ. A future not very remote may, therefore, possibly witness a control maintained by the Romish Church over this helpless race as complete as that now exercised over the Irish—a spiritual despotism more debasing in its character and more permanent in its nature than the slavery from which they have so recently emerged.

"Not alone in the West or South, but in the East as well, especially in our large cities, Rome is laboring untiringly to acquire power. Magnificent churches are built, hospitals founded, nunneries and monasteries established, schools opened, tracts and pamphlets distributed gratuitously, and popular lectures designed to prove that Popery is the guardian of morals.

"The design of these efforts is plain; Romanists are aiming at power in this country. We need not delude ourselves with the belief that they seek only the eternal welfare of our people. The aspirations of the Papacy in all countries during its entire history of thirteen centuries have been to become dominant in the State. And we can scarcely hope that an infallible Church will change its character at this late day. If the power for which they toil so arduously is acquired, there can be no doubt of the results. Protestantism will be persecuted, perhaps suppressed, as heretofore in Rome, and our free Bible, free schools, and free press will be things of the past.

"In estimating the strength of the organization which seeks our destruction, we should remember that the five millions of our citizens whose first allegiance is due to Rome are drilled to implicit obedience, and directed by one will; that their plans are cunningly masked, while ours—if indeed we have any—are well known; that they are a unit in action, waging an unceasing warfare, resolved on victory; we, disconnected bands, without unity of purpose, carrying on, at best, but a fitful struggle. Moreover, since they are thoroughly unscrupulous in the use of means, they necessarily wield more power with the irreligious masses than we.

"Facts like these, and numerous others which might be adduced, make it but too painfully evident that there is more than an idle boast in the assertion of the *Catholic World*, that 'The question put to us a few years since with a smile of mixed incredulity and pity, 'Do you believe that this country will ever become Catholic?' is changed into the question, 'How soon do you think it will come to pass?' Soon, very soon, we reply, if statistics be true. The Bishop of Cincinnati said in 1866: 'Effectual plans are in operation to give us the complete victory over Protestantism.' Another bishop affirms: 'Notwithstanding the government of the United States has thought fit to adopt a complete indifference towards all religions, yet, the time is coming when the

Catholics will have the ascendancy.' The Bishop of Charleston, in his report to Rome, said: 'Within thirty years the Protestant heresy will come to an end.' The *Pilot*, a Catholic paper of Boston, recently affirmed: 'The man is to-day living who will see a majority of the people of the American Continent Roman Catholics.' Possessing the balance of power between the political parties, demanding favorable legislation as the condition of support, and wielding political power in some of our largest cities, Popery is a foe whose giant strength it is folly to underestimate. Already it has succeeded in banishing the Bible from some of our public-schools and in securing, in some instances in marked degree, the advocacy of its interest in the secular press. A contest between the Papacy and Protestantism seems therefore inevitable."

THE ELEMENTS AND AGENTS

At work preparing the world for this conflict are *threefold*. The apostle describes them thus, "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." (Revelation xvi, 13, 14.) Shortly after the fall of Napoleon at Waterloo, the defeat of the Turks at Navarino, and the independence of Greece, Europe began to be disturbed by *three* exciting elements, which still continue to agitate and threaten a speedy conflict. Under these disturbing elements thrones have tottered and crowns have fallen and nations have been convulsed. At present there is an underswell that threatens to upheave society. About that time there went forth abroad through Great Britain and the European Continent a bold, bald spirit of atheism. It went out of the mouth of the dragon, old pagan Rome, and was a revival of the ancient atheism. It attacked the foundations of Christian belief, and paralyzed the theological schools of France and Germany under the name of *rationalism*. Under its teachings Christ became a myth and Christianity a fable. In England and America it confronted Genesis with geology, and lately it takes up the cant conflict between religion and science.

It used to be reason, now it is science. It puts on swelling airs and high assumptions of knowledge and wisdom. Forty years ago *geology* was their stronghold, to-day it is *evolution*. Driven out of the one, and retreating out of the other, they are now gathering up the mantles of their fallen chiefs, whose blighted characters they are covering with untempered paint. This spirit is abroad in the world, and is marshaling its hosts for the conflict.

About the same time went forth through Europe the spirit of *social communism*. This went out of the mouth of the *beast*, and is beastly in its origin and nature. Its early phases in America were under the guidance of Robert Dale Owen, Joe Smith, and Brigham Young. A Socialist paper the other day, in Paris, held up Young as a saint, and Mormonism as the true religion. This is the spirit that tried to burn up Paris with petroleum and threatens England with dynamite. It was this that destroyed five millions of property in Pittsburg in one day, and now threatens the unity of the German empire. The Socialist Congress that met at Ghent, last September, aims to embrace the International and all other social societies of the working-men of Europe and America, and has put forth the following resolution adopted by delegates from all parts of Europe and America:

"Considering that so long as the land and the other instruments of production, which are the means of life, are held and appropriated by individuals or sections, the economical subjection of the mass of the people, with all its attendant misery and starvation, must continue, the Congress declares it is necessary that the State or the Commune, representing and comprising the whole of the people, should possess the land and other instruments of labor."

Dr. Abel Stevens, in a letter to the *Central Christian Advocate*, has dragged much of this movement to light, and gives us the name of Mr. Philip Van Putten, of Chicago, who represents the working-men's party in the United States in the following language, in a letter to the party organ in Germany:

"Believing it to be a more practical method of reaching the desired end, to unite the working classes for present demands upon the

same principle as the International, *without, however, hindering our progress by explaining all the eventual results which will attend our success*, the Social Democratic Party was organized.'

"Here you have the programme of these American 'reformers' sufficiently indicated. The letter proceeds to say that

"'Since the railroad strikes the discussion of social questions has been very lively, and the working-men are now prepared to hear the truth. In Ohio, Wisconsin, Indiana, Pennsylvania, Illinois, and Missouri organization for labor politics is going on very rapidly, and it is hoped before many months to report a strong party throughout the United States. Great changes are proceeding in public opinion. It is evident to all that the false republic can not long exist in its present form. Unless the Socialistic movement shall reform it, a monarchy, or rather an oligarchy, will be established in a very few years. Therefore there is need of vigorous agitation and the best speakers and the greatest resources that can possibly be obtained.'"

It will be seen at once the object of this party is to overthrow the republic, and out of its ruins to divide the land and property among the Communists. This is but the beginning of a mightier conflict to come.

About the time the two unclean spirits went forth out of the mouths of the dragon and the beast a *third* went forth out of the mouth of the false prophet. We have already shown that the *false prophet* was the body of Romish clergy, secular and regular, whose head claims to sit in St. Peter's chair. Mr. Gladstone, in his "Vatican Decrees," shows that Rome put forth at that time a new form of attack, so that the spirit gone forth out of the mouth of the false prophet has been distinguished as Ultramontanism for the last forty years. This is that *spirit* that has been leading the *mobs* against government in Great Britain, Ireland, and Canada; that mobbed the remains of Guibord in Montreal; that attempted the murder of Chiniquy and Gavazzi; and actually murdered the Protestant missionaries in Mexico, and destroyed the town of San Miguel, in San Salvador. In France it attacks the republic, and in Germany the empire. This was the spirit that proclaimed the Pope infallible and declared war against Prussia by France. About the same time, forty years ago, the *spawn* of this unclean

spirit was deposited in Oxford, England, and forthwith an army of Ritualists have sprung up in the establishment that threaten to lead the whole institution over to Rome. The same spirit has entered the Episcopal Church of America, and a generation of Romish spirits have arisen who propose to call their Church Catholic and drop the word Protestant, and clothe their institution with the cast-off clothes of mediæval Rome. In England they are putting out the eyes of the establishment, binding its hands with rubric fetters, clothing its form with surplice, stole, and alb; they are leading it to bow, bend, and grind in the house of the gods of Rome like another Samson.

It is said that these spirits work miracles. So did the magicians of Egypt, but their last miracle was to bring forth the frogs, and Rome's last effort will be to summon these spirits to her aid. How will atheism and socialism aid her in this struggle. We answer already she is leagued with the Socialists in Germany against the empire, and in America she is leagued with infidels to drive the Bible out of the schools and break the peace of the Christian Sabbath by her carnivals and carousals. The coming conflict may not be one so much between Catholic and Protestant as between Rome and the ten-horned kings for the restoration of the Pope's sovereignty and the division of the fallen empire of Turkey.

LOOK AT THE OMENS AND SIGNS OF THE TIMES.

Mr. Lawrence, in *Harper's Weekly*, eloquently gives some of these signs of "the Papacy and a universal war." He says:

"A poet and a humanitarian, J. G. Whittier, has recently pointed to the priest as the stimulating cause of warfare in Europe, and to a form of Christianity that seems constantly summoning the nations to arms; nor can any one fail any longer to see that but for the imperious interference of the Papacy one-half the world might lay aside its armaments and give itself to the happy toils of peace, and that one word from the Vatican would still the fears that agitate all civilized races, and soften the burdens of millions of the suffering poor. Had Pius

IX bidden his bishops and his people submit to the laws of their country, and suffer with patience whatever might befall them, he would have proved his descent from the benevolent Peter by a humility and a tenderness more effective to convert than a hundred anathemas, or the most logical chain of argument from a doubtful text, and by meekness and mercy might have won the sympathy of mankind. He need but speak to the bishops of Posen and of Ermeland, and Germany might sink at once into repose. A generous surrender of the fabled patrimony of Peter would relieve Italy from all fear of a foreign invasion. A gentle suggestion to the Ultramontane faction in France would leave its people republican and free. One word of peace and resignation would soften the lot of half mankind. But that word Pius IX will never speak. He forbids his people to obey any law that he has not sanctioned, covers with maledictions those rulers who have repelled his arbitrary interference, fills Germany with religious discord, excites the rising and vengeful hopes of France, and is as merciless and as relentless in extreme old age as when he shot down Roman patriots at Mentana, or filled the prisons of Bologna with the noblest of the Italians. Priestcraft, indeed, was never used for more unworthy ends or with such malevolent energy, and it seems that even many German Catholics are shocked and grieved at the persistent malice of their spiritual head. Nothing apparently but war will now satisfy this new form of mediæval superstition, and already Cardinal Manning tells us that Europe is on the brink of a fierce religious convulsion, more terrible than any it has known in three hundred years, and both Mr. Gladstone and Mr. Disraeli seem to share in his opinion, while Prince Bismarck is never weary of asserting that the only disturbers of the public peace are the Pope and the Jesuits, and that they are resolved to envelop the new empire in the flames of civil discord and in a chain of foreign foes.

"It is, therefore, with no peaceful purpose that the Pope has annulled all the recent Prussian legislation against his own pretensions, and it is not without reason that Germans hear with a deep and extraordinary attention, if not alarm, the anathemas of the Vatican against their father-land.

"In Belgium they menace Germany, in France they threaten Italy, in Spain they close universities and schools, in America they assail public instruction, and awaken a furious discord in the heart of the republic that has given them a shelter. The whole Jesuitical faction among us, unconscious of the rare privileges of a freedom it does not merit, employs its various abilities in complaints and denunciations of the government under which it has sought refuge, and having been expelled from nearly all other free countries, now plots the ruin of the land where it has found a home. In Brazil they defy the laws and invoke insurrection, in Mexico they massacre and rebel, in Ohio they threaten and overawe the obedient Democracy, and in New York cor-

rupt the public morals; in Europe this unhappy sect enforces a general armament, and summons mankind to war."

At a meeting in Glasgow Drs. Begg and Wylie spoke as follows on this subject:

"Great statesmen have lately hinted at the probability of approaching convulsions of intense magnitude in Europe. This has no doubt a reference to the probable struggle for the restoration of the Pope to his temporal supremacy. There is every reason to believe that the late Franco-German war, following on the declaration of Papal infallibility, arose from a desire to crush Protestantism in its mightiest Continental stronghold. France was conquered, and the Pope was ousted from his temporal dominion. The object of the Vatican is now to reverse all this, and so soon as there is a monarchy in France the restoration of the Pope to his personal sovereignty will probably be attempted by force of arms. This will be resisted, no doubt, by Italy and Germany, and will probably thus end in a European war. The Romanists over Europe have made a league of Sebastian, ready to take part in the bloody fray. Dr. Manning seems to glory and exult in the prospect of all this. He is reported to have said: 'The excited antagonism of the nations of Europe is founded on a fact (the temporal power of the Pope) 'full of consolations.' 'Instead of being alarmed or discouraged by the great sharpening of animosity, and the great massing together of antagonists, I look upon it as the most beautiful sign.' 'There is only one solution of the difficulty—a solution, I fear, impending, and that is the terrible scourge of Continental war—a war which will exceed the horrors of any of the wars of the First Empire."

Rev. Dr. Wylie, of Edinburgh, said:

"I have long felt and often said that when there would come the day of the Church of Rome's extremity, would come the day of our peril. She may now be said to be stripped of all her temporal power, and brought down to what she was twelve hundred years ago, and now she plainly tells us the hour is come! For what? For wrapping her mantle gracefully round her and dying? No! She tells us that the hour is come for a stand-up fight, and that she will fight it out to the last. Despite all the reverses that have overtaken her, the Church of Rome is still, as regards the sinews of war—as regards material force, the strongest confederacy on the face of the earth. Has she not, at a moderate calculation, some fifty millions which the doctrine of Papal infallibility gives her the means of uniting into one phalanx, of setting in motion by a single hand, and of *precipitating like an avalanche upon Christianity and liberty*. 'We shall soon see,' says the *Voce della Verità*, the organ of the Jesuits, 'all Christendom divided into two camps: on

the one side the champions of Christ and his Church, on the other the servants of Belial. We shall pass,' continues that paper, 'through severe conflicts, but the history of eighteen centuries assures us of final victory.' I tell you, you have to do with a power capable of forming the boldest scheme—a scheme equal to the crisis that has come upon her, and which has the courage to execute it. You have to do with a power which slowly ripens her plans, bides her time, and then suddenly leaps out of darkness to wrap cities in civil war, and kingdoms in revolution. It is a sudden and nameless peril of that sort that overhangs at this hour all Christendom."

CHAPTER XVI.

THE FALL OF BABYLON.

IN PROPHECY, PROVIDENCE, HISTORY—THE SCENE, THE CIRCUMSTANCES, AND
EXTENT OF THE FALL.—RESULT—THE MOURNERS AND THEIR LAMENT.

“AND there followed another angel, saying: Babylon is fallen, is fallen that great city, because she made all nations drink of the wine of the wrath of her fornication.” (Rev. xiv, 8.) Ere the doomed city fall, and the departing glory of her setting sun pass away, let the Muse of Painting stand on the Palatine Hill, looking down on Rome, and convey to canvas a memento of her former greatness and surpassing glory. Already the ruins around the Forum and the Campagna show what she once was, and foreshadow a still further fall. Some have supposed that Rome shall be suddenly destroyed, as was Sodom, and by the subterranean fires that smolder beneath the city and Campagna, to which Vesuvius is but the safety-valve,, letting off the pressure that shall one day engulf the Italian peninsula. But we understand the prophet is describing the fall of the Papacy as the great antichristian power antagonistic to Christ under the image of the city which was its seat and symbol. Catholics admit in their defense for the primacy of Peter, that Rome is the Babylon from which Peter wrote, and John describes in prophecy as “Babylon the Great.”

Rome is like Babylon the first, as the seat of tyranny, the center of idolatry, the propagandist of image-worship, the persecutor of the saints, and the hold of unclean spirits. The parallel between them is clearly seen and easily traced. As Babylon tyrannized over Assyria, Egypt, Ethiopia, Tyre, Sidon, Carthage, and Western Asia, chaining their kings,



The Muse of Painting Looking Down on Rome.



putting out the eyes of captive princes and enslaving those whom they did not slaughter. So Papal Rome put out the eyes of science, literature, and liberty, enslaved nations, made princes hold her stirrups, and prostrate kings their necks for her Popes to tread on. If Babylon had her fiery furnaces to burn Hebrew martyrs, so Papal Rome had her *autos-da-fe*, where she burned and slaughtered millions of the Lord's people.

Babylon had her tower of Babel and her temples of idolatry, where she worshiped sun, moon, and stars, demon spirits and deified heroes. Serpent and centaur worship she transferred from Nineveh to Babylon, and became the propagandist of image-worship, not only on the plains of Dura, but throughout the provinces of the empire. So Rome turned the pantheon, the temple of all gods, to the worship of all saints, and became the great propagandist of image-worship throughout Christendom.

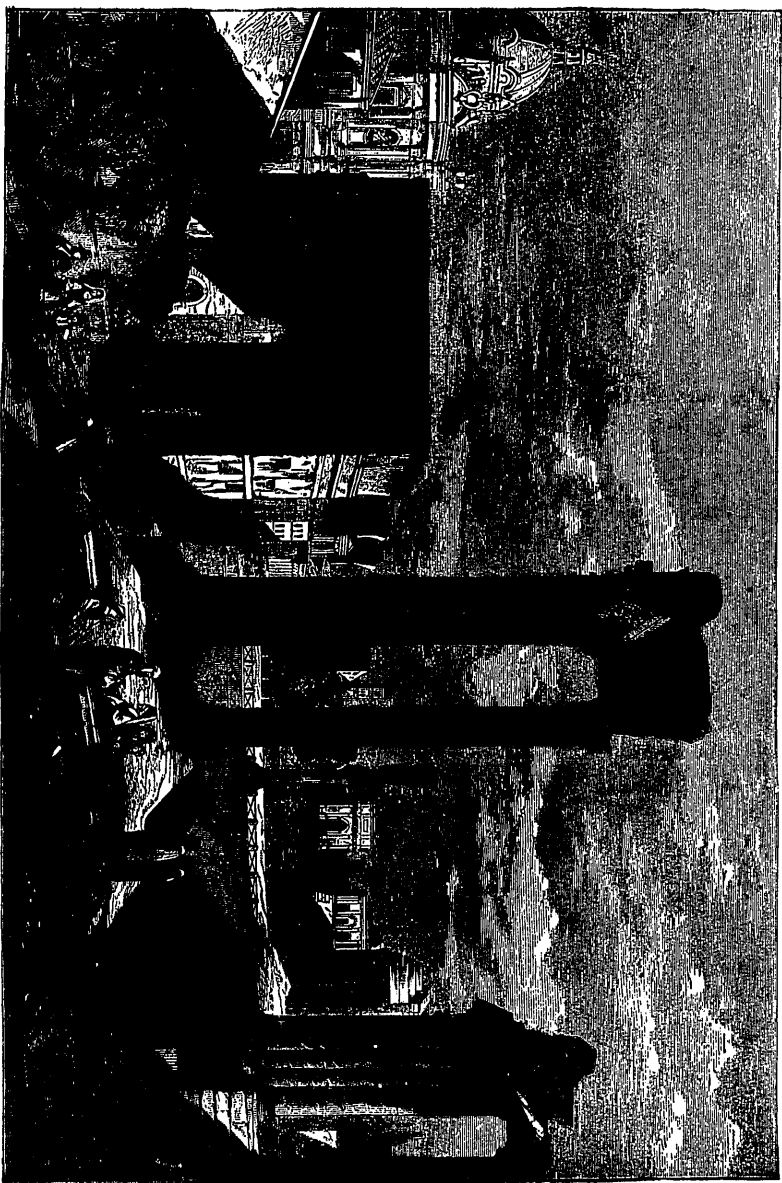
The result was the same in the one case as in the other; both became the hold of unclean spirits, whose abominations became proverbial. Babylon the first perished in one night, amid scenes of revelry, drunkenness, and idolatry. Babylon the great will go down amid a flood of corruptions like the stone cast into the depths of the sea by the angel hand.

Modern Romanists say that the prophecy applies to Rome as a city, but not as a Church, to Rome pagan, but not Papal; while Romish writers of the mediæval ages apply it to the Church of Rome exclusively. Nicholas Oresme, Bishop of Lisieux, said she was the venal harlot. St. Bonaventura said: "She was the harlot who made kings and nations drunk with the wine of her fornications." Dante, Petrarch, and Pelayo use similar language describing the Church of Rome in their day. See "The Pope and the Council."

ALTHOUGH THE FALL OF THE PAPACY

Will be by successive steps, yet the final one will be as *sudden* as that of Babylon of old. It was not until the

fifteenth century, when Rome suppressed heresy, burned the heretics, had slain the witnesses, and began the building of St. Peter's, that she attained the zenith of her glory. By the building of this pantheon of her gods and goddesses confession began in Babylon the great. Then the tenth part of the city fell and the Reformation came forth to rebuild the Church on the foundation of Christ and the apostles. The vials of wrath were successive steps in her overthrow. The *first* in the French Revolution prostrated her power in France, the *second* in the *maritime* wars of Great Britain and the Catholic nations by which Rome's ascendancy on sea was broken; the *third*, the European wars of Napoleon, by which the power of the Papacy was shattered on the Continent; the *fourth* was on the *sun*, by which the glory of the hierarchy and the Popes was eclipsed; the *fifth* on the seat of the beast, brought down the temporal sovereignty; the *sixth* poured out on the river Euphrates, on Turkish power, by which the Moslem antichrist is overthrown, and so prepare the way for the final fall of the Papal antichrist. They rose almost together. Together they shall go down. The Turks never could have invaded Europe were it not for the jealousy of Rome against the Greek Church. In vain did Paleologus, the last of the Greek emperors, beseech the Popes to send him aid. He fell fighting in the defense of his empire, and Mahomed II entered the city. The Greek empire passed away, and the Turk took possession of the garden of Europe, and planted his tabernacle between the seas. The Greek Church is again rallying round the cross as borne onward by Russia, and the crescent is destined to wane and Moslemism to go down before the onward march of Christian armies. The sixth vial is now pouring out. The Euphrates shall be dried up and the kings of the east shall pass over. Mahomedanism will pass away, and then shall come the final fall of Babylon the great. For years some of the best interpreters of prophecy had looked for the fall of the Papacy in 1866, for then, said they, her 1,260 years are fulfilled. On the 1st of January of that year no



Ruins around the Forum.



sign of that event appeared. Not a cloud crossed the political sky of the Papacy or of Europe. Yet there suddenly sprang up the Austro-Prussian war, which terminated at the battle of Sadowa. Then went down the right arm of the Papacy, and the first step in the fall of the pontifical sovereignty.

But the pride, arrogance, and blasphemy of the doctrinal system and pontifical claims were not complete until the 18th of July, 1870, when the Pope was declared *infallible*, that there came the downfall of the temporal sovereignty. France and Napoleon went to war for the Papacy, and were overthrown by Germany, at Sedan, on the 2d of September. On the 20th, Italian troops entered Rome and took possession of the Eternal City. On the 2d of October the people of Rome, by the Plebiscite, cast fifty thousand votes for the King of Italy; and only fifty for the Pope, thus voting the king in and the Pope out.

This was the doing of the Pope's own children, brought up in his own schools and churches. November 1st the Pope excommunicated the King of Italy, and on the 31st December Victor Emmanuel entered Rome amid the rejoicing welcome of enthusiastic citizens. To-day you could scarcely find in the city outside of the priesthood a single soul to vote back the pontifical government, out of whose iron grasp they have barely escaped.

Doellinger, Von Schult, and Reinken have led off an hundred thousand souls from the Papacy in Germany, Switzerland, and France who have formed themselves into an independent organization called the "*Old Catholics*," who may yet be destined to absorb whole nations of the Roman Church.

The law of Papal guarantees treats the Pope as a *deposed* but foreign sovereign, visiting in Italy with a salary of above one million sterling, and reads thus:

"The Italian law of Papal guarantees, of which so much has been said of late, defines the prerogatives of the Pope and of the Holy See, and states the relations of the State to the Church. The first three

articles declare that all attacks upon the person of the Pope, and all conspiracies to make such attacks, are to be punished the same as those against the king. In Italy he is to receive royal honors, and the precedence which Catholic sovereigns have been wont to yield him. The fourth and fifth articles state that a sum equal to the amount set down in the Pontifical budget for the support of the Apostolic palaces, the Sacred College, and the ecclesiastical congregations, will always be paid from the Italian revenues, subject to no tax or rate. The Vatican and the Lateran palaces and the villa of Castel Gandolfo are reserved for his perpetual use. The sixth article secures the personal liberty of the cardinals during the vacancy of the Holy See; and the sessions of Conclaves and Œcumenical Councils are to be protected from external violence. The seventh article forbids the police or any government officials to enter the palace where the Pope is residing at the time, or where a conclave or Œcumenical Council is in session, without the respective permission of Pope, Conclave, or Council. All Papal documents relating entirely to spiritual affairs are exempt from seizure or examination. It also acknowledges the right of the Pope to discharge his spiritual functions without hinderance. The tenth article guards from inquiry or prosecution by the State the ecclesiastics engaged in carrying out his spiritual orders. The twelfth article provides for the transmission of the Pope's correspondence across Italian territory free of charge or examination. The thirteenth forbids any interference on the part of the Italian Education office with the ecclesiastical seminaries in Rome and in the six suburban dioceses. The six remaining articles define the relations of the State with the Church. The special restrictions upon the meetings of the Catholic clergy are removed; the right of the government to make nominations to benefices other than those under the patronage of the crown is yielded."

The Pope was a difficult subject for the Italian government to manage so as to please him and satisfy the Catholic nations. The first being impossible, the second was carried out as well as the altered circumstances of the Pope, the people, and the Italian government could do. In fact, the provisions were liberal for the Italian bishop, as the successor of St. Peter, compared to those of the deposed sovereigns of Sicily and the Tuscan States. Yet these provisions have been spurned by the Pope; and the clergy have endeavored to foment discord and rebellion, which have led the Italian government to retaliate in measures of self-defense by confiscating a large number of the convents and pension-

ing for life its inmates, while the convent property has been sold and applied to the education of the young in schools over which the priests have no control. The suppression of the religious houses in Rome is thus given by the *Catholic Review*, Brooklyn, New York:

"Without doubt, the most serious religious question of the day is the threatened violent extinction of the religious houses in Rome, and especially of those which are governed by the generals of the various orders. The generals of the orders are to the Holy Father like so many rings which link the chain of the different religious communities all over the world to the supreme See. By suppressing them Italy will deal a fearful blow to the Church all over the world, for the orders will now be detached from their mother-houses in the Eternal City. What would be said of Italy, if Italy suppressed all her archbishoprics and bishoprics? The whole world would be obliged to confess that such an act was an outrage, and yet it would not afflict the Church one-half as much as the suppression of the orders at their fountain-head. For whereas the Italian bishops have authority only in Italy, the generals have power over each individual convent of their order throughout the world. Catholic America will suffer quite as much as Europe from this arbitrary piece of tyranny—indeed, more so—for in this land of freedom all the orders are in existence and enjoy full liberty of action, whereas, in many of the countries of Europe, they have been abolished."

The following is from the *Roman Tablet*, New Jersey, on the "*Downfall of the Pope*." It is the language of pride in poverty, pomp in fallen greatness, and impotence in the presence of power. All the boasted talk about the Pope being the subject of *no* king or kaiser, but above them all, comes with a bad grace from the lips of him who professes to be the vicar of that Christ, who was "made under the law," a subject of even Roman law, and who paid tribute to Cæsar. It is the language of antichrist in his fall and despair in Catholic nations to save the Papacy:

"We agree with our brethren that the Pope can not be a subject, even in temporal matters, of any temporal prince or State, but the loss of his temporal dominions would not make him, in any respect, the subject of any earthly ruler. He might, on the principle of expediency, or to avoid scandal, pay the tribute money to Cæsar, as did our Lord himself and Peter; or as the Popes themselves for a time did to the Byzantine emperors; but he who is the Vicar of Him who is King of

Kings and Lord of lords, can be the subject of no earthly king or potentate. He holds an office above that of king or kaiser, and represents a power above all earthly powers, and to which all earthly powers are subject by the law of God. For ourselves, we expect to see the old organization of Europe broken up and swept away as completely as was the Roman world by the irruption and conquest of the Northern barbarians in the fifth century. We expect even the ecclesiastical organization of the Old World, in so far as it depends on political relations or organizations, to be also swept away, and the Church to be thrown back into the condition it was in prior to the conversion of Constantine the Great. There is now, any more than then, no nation competent to lead Catholic civilization, or worthy of the honor of being counted a Catholic nation. The Latin races have been false, as was the Bas-Empire, to their Catholic trust; and the Teutonic and Slavonic races, in their leading representatives, are, and have been for centuries, the open, avowed enemies of the Papacy. We see not anywhere any support for Catholic civilization. Even our Republic goes the way of all the earth, and our Catholic population hardly seem aware of their mission as Catholics."

THE APPROACHING DOOM AND DOWNFALL.

It is not probable that the oldest and greatest empire in the world, which still sways its sacerdotal rule over two hundred millions of the race, will quietly collapse. In its fall it will bring down other powers leagued with it with a *crash* that will shake all Europe and the world. From the *first* to the *fifth* the vials of wrath were poured on different parts of the Papacy; but the *seventh vial* shall be poured upon the *air*, the seat of Satanic agency, and shall envelope her all round like a sheet of burning flame, clasping her wretched system in its burning bosom. (Rev. xvi.) The scene of battle will be in Armageddon. The wine-press of "the wrath of God shall be trodden *without* the city," either in Italy or France. The blood shall flow to the horse-bridles. The great conflict will be to restore the Pope to his temporal power and last supremacy. There shall be voices and thunders and lightnings, and an earthquake so great that the like was never known since men were upon the earth. The mighty upheaval of Catholic nations, the removal of Catholic institutions and government as "islands

and mountains that pass away and are not found," shall follow. The great *iron hail* of monster guns shall fall on them and crush them to the earth. "The city shall be divided into *three parts*"—*Gallican, Ultramontane, and Old Catholic*, all bonds of unity broken, and the cities of the nations that fought for her shall fall, and God shall give her the wine of the cup of his wrath to drink. "And the angel shall take up a great stone, like a millstone, and cast it into the sea, saying: Thus, with violence, shall that great city, Babylon, be thrown down, and shall be found no more at all." All her false doctrines, pagan ceremonial, cruel laws, pride, pomp, power, and papal system will go down beneath the floods of desolation, and none of the system will be found, no more than one standing on the shores of the Dead Sea could see the buried cities that lie beneath.

TWO SCENES SHALL FOLLOW THE FALL OF BABYLON.

One shall be the mourning of her votaries on earth, and the other the song of the redeemed in glory. Look at the first. As the wild winds sweep down the Jordan Valley, over the silent sea of the dead, uttering the requiem of the lost, so the votaries of Rome and the kings of the earth, the Bourbons and Bonapartes, will cry: "Alas! alas! that great city, Babylon, for in one hour is thy judgment come." The merchants of the earth shall weep and mourn over her, because no one buys her costly robes, stoles, surplices, her golden miters, jeweled crowns, silver shrines, crosses, crucifixes, beads, chaplets, and relics, her precious metals, ornamented vessels, her cinnamon, odors, ointments, and incense.

The merchant and sailor will stand on the deck of the ocean ship and see the smoke of her burning, and say: "Alas! alas! that great city!" For these brought her gold from Ophir, spices and riches and fruits from India, the Orient, and all parts of the world. Their trade is gone.

Her poets have ceased to sing, her painters and artists to work, her musicians to play, and the voice of the bridegroom and the bride are heard no more in her streets.

The *Ritualists* of England and America, who borrowed her language, lisped her prayers, counted her beads, and wore her cast-off clothes, while knocking at her doors for admission, will feel the sandy foundation on which they stood pass from beneath them, leaving them to flee or follow her fate, exclaiming: "Alas! alas! that great city!" The *politicians* that fought her battles in Parliament and Congress, and looked for her votes to place them in power, will find that power gone, and they will cry: "Alas! that great city!" The *warriors* that gathered from all nations to uphold the temporal power will see it transferred to the kingdom of Italy and cry: "Alas! alas! that great city!"

Her light is gone out and the darkness of death settles on her fate. Chapter xviii of Revelation is certainly the most pathetic lament ever uttered over a fallen city. Once her *religious* influence was great and spoken of throughout the world. Now it is corrupt and become as dim gold. Once her *intellectual* greatness surpassed the nations in wisdom, wit, and governmental power. Now she is become foolish, and her folly the jest of nations. Her *military* greatness extended wider than ever the pagan empire extended. Her bulls and anathemas were a terror to kings and a *thrall* to nations. Her *political* greatness was so *astute* that her cardinals and vicars apostolic were in every court, and her concordats bound every nation, dictating laws and directing councils. Her allied leagues and diplomacy were proverbs among the nations. Now these are broken off even in Catholic countries.

Her *possessions and ecclesiastical estates* were not only those around Rome, but once she possessed half the landed estate of Europe and America. Now most of this is gone. Once she gave *doctrine, dogma*, and law to the nations who sat at her feet, but now these have broken away from her sway and disregard her *dogmas*. Her artists, painters, and musicians were once the wonder of the world, but these have fled to Munich, France, and England, and her organ-players walk the streets of America or play in her cathedrals

and churches. No Dante sings in Italy now. No Raphael, Michael Angelo, or Buonarotti paints in her temples or chisels in her marble quarries.

Science, literature, religion, have fled from her palaces or have been crucified in her prisons. A few devoted souls are left, for the Lord has still a people there to whom he cries, "Come out of her, my people, and be not partakers of her plagues." The cry of vengeance and of the blood she shed ascends to heaven calling for judgment. "Reward her even as she rewarded you, and double unto her double; according to her works, in the cup that she hath filled fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her, for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." The response comes from the heavens: "I heard a great voice of much people, saying, *Alleluiah*. Salvation and glory and honor and power unto the Lord our God. For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said *Alleluiah*, and her smoke rose up for ever and ever."

The song of triumph is taken up by the four and twenty elders, the cherubim around the throne, the angel's hosts gathered there, and the whole multitude of the redeemed, whose united shout is like the pealing thunder, and the voice of ocean tempests. "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, *Alleluiah*, for the Lord God omnipotent reigneth."

In this fiery ordeal the gold, the silver, the precious stones of her system shall remain, while the wood, the hay, and the stubble of her false doctrines shall perish. The incubus which lay so long as a nightmare on the Church shall

be taken off, the veil shall be rent and the cloud uplifted and the glory of the Lord shall appear. The woman that fled into the wilderness shall come forth again clothed with the sun, and a crown of twelve stars on her head, and be recognized before the world as the true bridal Church, the Lamb's wife. She is the Church of the Reformation.



THE ROMAN FORUM.

PART FOURTH.

ROME SUPERSEDED BY THE REFORMATION

In the Mission of the Church and Conversion of the World.

CHAPTER I.

THE TESTIMONY OF THE CATACOMBS, CREEDS, AND OLD CATHOLICS.

THIS is an age of examination and discovery. The fundamental principles of science and religion are being tested and examined to see if they will stand the coming conflict that is to precede the approaching millennium. We are building for future ages. The discoveries of Livingstone and Stanley are opening new countries to missions, commerce, and settlements. The foundations of ancient governments that have stood for twelve centuries have been shaken, Romanism and Mohammedanism are tottering to their final fall. The excavations of Cesnola and Schliermann are bringing to light the relics of the beautiful island and of ancient Troy. Homer is being read anew with fresh light upon the page. It was in the sixteenth century that the long lost

CATACOMBS

Were re-discovered in Rome, when Protestantism was coming out of ancient Babylon. Through the several revolutions that followed the invasion of vandal Goth and Hun settling into the dark ages, they had been forgotten. These excavations, which were made to yield the *tufa stone*, and *cement* for the building of the city, extended under ancient and modern

Rome, and far out into the Campagna for miles, with their galleries and their niches curiously formed where lie the dead of six millions. While Rome passed into the hands of many masters, and her streets were trod by hosts of armed vandals, and were filled with tumult, rapine, and garments rolled in blood, these subterranean vaults and silent chambers of the dead were undisturbed, because forgotten. Here during the ten persecutions under the Cæsars, those left of the Christian population who had not suffered martyrdom retreated to bury their dead, to hold Christian worship, to weep, to watch, and pray. Here they formed chapels, built their oratorios, cut the niches for their dead, wrote upon the walls and tombs in Latin, Greek, and frescoed symbol, their faith, their hope, their patience. Not a single line or symbol is seen teaching the infallibility of the Pope, the worship of the Virgin, or the saints, purgatory, prayers for the dead, auricular confession, transubstantiation, or extreme unction. Nothing but the pure principles of primitive Christianity, as taught in Protestant creed and symbol, the incarnation, sacrifice, and mediation of Christ; justification, regeneration, and sanctification of the soul through faith in him, is to be seen in those monuments of the dead, whether still found in the catacombs or those transferred to the museums of the Capitoline or the Vatican. It is as if six million martyrs of the apostolic and martyr age had risen from the dead to protest against the apostasy of Rome, and for the truth of the Protestant religion. The writer refers his reader to De Rossi, Withrow, and Marriott's testimony of the catacombs. De Rossi is Catholic, costly, but very full. Withrow's catacombs is one of the fullest and best. Marriott's is a valuable tractate with deep research. Many of these martyrs suffered because they would not accept the pagan *alb*, the *stole*, the *chasuble*, the Pontifex Maximus, the *incense*, *altars*, *sacrifice*, *holy water*, and service of the pagan priesthood, but only the one living and true God and Jesus Christ whom he had sent.

THE CREEDS OF CHRISTENDOM

Have for their central idea *Christ*, however much they may differ on the nature of his person or the character of his work. The first *three*, the "*Apostles'*," "*Nicene*," and "*Athanasian*," were about the only standards of Christian doctrine for the first *fifteen* centuries. It is evident that in the apostles' days some Christian formulæ of words were used in connection with Christian baptism, which the apostle calls "*the form of sound words*," which he urged Timothy to "*hold fast*." (2 Timothy i, 13.) The "*Apostles' Creed*" is found, with but little variation, in the writings of Ignatius, A. D. 107, Irenæus, A. D. 180, and Tertullian, A. D. 200; so that it is pretty evident it is of early date, if not of apostolic origin. It is beautifully simple and comprehensive. The "*Nicene Creed*" originated with the Nicene Council, and is a clear, strong expression of the faith of the Church in reference to the person and work of Christ and of the Holy Spirit. The "*Athanasian Creed*," whether it belongs to Athanasius or not, is a rhythmic expression of the Church's faith against the Arian heresy. The anathema attached to it is of later date and spurious origin. It is a sublime hymn of praise as well as beautiful symbol of faith. These form the basis of Protestant Christianity throughout the world, and are the oldest confessions in it. They form a test to examine whether Rome has departed from her original faith or not. The additional "*Confessions*" of Protestant Christianity, whether Lutheran, Reformed, or Anglican, are their *protest* against Rome's departure, and an evidence of their adhesion to primitive and apostolic Christianity. The new "*Creed of Pope Pius IV*" is Rome's answer to that protest, and unwittingly proves her apostasy and that she has *paganized* the faith and formula of Christianity.

But why did Rome add the Creed of Pope Pius IV as a new confession? Because that in the *Apostles'*, the *Nicene*, and *Athanasian* there was no mention of the *supremacy of Rome*, the *worship of the Virgin*, *purgatory*, *prayers for the*

dead, transubstantiation, the mass, and extreme unction. Again, it may be asked, Why were not these doctrines in the above creeds? Because they were not known or believed in the days of the apostles, the Nicene, or Athanasian Fathers. And yet this Church presumes to call herself "the mother and mistress of all Churches." Verily, she bids fair to be the latest born of them all. But lest this should be denied, she has changed again, and on the 18th of July, 1870, formed another *new creed* unknown to her fathers, and protested against by a large number of her leading bishops and pastors—the creed of the Pope's infallibility. She has put herself in a strange dilemma, out of which she can not get, nor all the powers in Christendom deliver her. She can only escape by returning to "the *faith* once delivered to the saints," and abandoning forever her pagan ritual and ceremonial dogma. If the Popes were infallible from St. Peter to Pius IX, for eighteen centuries, where was the use of proclaiming it as a doctrine of the Church in 1870? If they were infallible, it is strange it was not known or believed till then. If they were *not* infallible till *then*, the proclamation could not make them such. It is evident that most of the Popes and nine-tenths of the Church, during those centuries, did not believe in it. Imagine such a doctrine discussed in the days of the apostles at the council in Jerusalem where James presided, or in that of Nice, where Hosius presided, or in those of Constance or Trent. The idea would have been scouted from their midst.

THE OLD CATHOLICS

Form an organization of such members of the old Church of Rome as would not receive the infallibility of the Pope. In anticipation of the late Œcumenical Council, it was known that it would be called for the purpose of proclaiming the Pope infallible. Some of the cardinals, many of the bishops, most of the professors of the Catholic universities, and leading Catholic princes protested against this new usurpation; but the Jesuits and the Pope carried matters as they pleased

in the council. At its close not only was *anathema* pronounced on all who would not receive it, but excommunication was put in force against several of those who denied it. Dr. Doellinger, the great Church historian, and the professors in Munich were among the first to suffer. An attempt was made to cast them out of their professorships, but the government interposed its veto on the Church, and defended the professors. Several priests and their congregations were formed in 1870 at the close of the council into this organization. Shortly after, in 1871, a council was called at Munich and a bishop elected, and consecrated by one of the Jansenist Bishops of Utrecht, whose line of episcopal succession has been kept up for two centuries, independent of the Church of Rome, by prelates in Ireland and France consecrating those elected in Utrecht. Joseph Reinkens became the first bishop of the Old Catholics. The high-handed measures of the Pope and Curia put in force against the Old Catholics in Germany in dismissing such priests and professors from their cures and professorships, led the government to interpose to save them, when Rome raised a storm of opposition against the government, forcing the latter to retaliate and banish some of the bishops. Since 1871, the Old Catholics have held annual councils at Cologne, Constance, Bonn, and last year at Metz. In 1873 they received a cordial invitation to send delegates to the Protestant Evangelical Alliance holding its session in New York. As none of them could attend, a very cordial Christian response was sent and signed by Bishop Reinkens, President Von Schulte, and others. As this document is Christian in spirit, and gives a sketch of the *origin, progress, and aims* of the Church, we present it here:

"We also express our sincere pleasure at the testimony this invitation renders to the great and unchangeable purpose originally expressed by us, and to endeavor to reunite all Christian confessions into one great Church of Christ, in which any particular Church, though united as far as essential doctrines are concerned, may still preserve all other peculiarities corresponding to its national character, its historical culture, and its political and social worth.

"With regard to the authentic information touching the origin, progress, and aims of our movement we need say but little after the publication of the Munich Pentecostal programme of 1871, and the resolutions and declarations of both of the Old Catholic Congresses—at Munich in 1871, and at Cologne in 1872.

"We, therefore, propose to give you a brief sketch of our movement. For a long time there had been a large number of thinking Christians, especially among the representatives of theological science, ecclesiastical law, history, philosophy, who discovered that the Roman Curia had adopted a plan which tended to the annihilation of spiritual liberty in all branches of knowledge; to the overthrow of the independence of bishops; the absolute centralization of Church government, by the destruction of all national and territorial peculiarities in individual Churches; in short, to the absolute sovereignty of the Pope in Church and society. It was known that the ideas of Gregory VII and Boniface VIII were exclusively followed by the clergy, that every seeming concession to the exigencies of the times was due to the fact that Rome could not yet openly come forward with its real plans. Up to the last hour a return was thought possible, and it was attempted to affect it from the domain of science and then prepare the ground for further labors. The so-called Catholic Literary Congress, held at Munich, September 28th to October 1, 1863, openly expressed this endeavor. The conduct of the Curia, however, prevented such a meeting, and the 'Syllabus' plainly forbade them. If the struggle which had lasted so long was continued quietly in the realm of science, it broke out into a general and declared war immediately after the announcement in St. Peter's Church (December 8, 1869,) of the opening of the Œcumenical Council. When the delegates of Rome, and of the Jesuits who directed them, became known, the Vatican decrees of July 18, 1870, made this contest an open one.

"First of all, we have those decrees which pronounce in direct and violent terms the infallibility of the Pope and his universal episcopate, but which, from a hopeful inference, include the Pope's absolute control of the conscience, mode of life, and rights of individuals, as well as of nations. This is our plea and reason for our movement, because after the publication of those decrees it became impossible for any one who desired to continue in Christ's word and give evidence to the truth to remain longer silent and not renounce the hope of progress. It has also become clear that these decrees had the sole object of sanctioning a system practically called into life three hundred years ago, declaring Jesuitism to be identical with Christianity, Romanism with Catholicism, and Ultramontaniam with Christian policy, and giving to this whole system an immovable formation. Should even the decrees of July 18, 1870, be recalled in the same solemn and precise manner in which they

have been promulgated, curialism would be destroyed, and that reform of the Church would be begun which we are now striving for. In that case only could we re-enter into relations with Rome. Therefore, we may acknowledge in principle the primacy of Rome as an historical institution, in the same sense as the ancient, undivided Christian Church acknowledged it. We hope and strive for the restoration of the Christian Church. We frankly acknowledge that no branch of it has exclusive truth. We hold fast to the ultimate view that upon the foundation of the Gospel and the doctrines of the Church grounded upon it and upon the foundation of the ancient, undivided Church a unification of all Christian forms of religion will be possible to a really Ecumenical Council. This is our object and intention in the action which has led us into close relations with the Evangelical, the Anglican, the Anglo-American, Russian, and Greek Churches.

"We know that this goal can not easily be reached; but we see the primary evidences of success in the circumstance that a truly Christian communion has already taken place between ourselves and other Christian believers. Therefore we seize with joy the hand of friendship you have extended to us, and beg you henceforth to tread a single path with us which all can walk alike.

"In order that the work of the formation of a single Church of Christ should become an established fact, every individual Christian creed must cast off every thing which has been introduced by men, and restore that discipline and those rules which rest upon the foundation Christ the Lord laid, and which meet the just requirements of the different nations and of the age. This it is our intention and task to perform for the Catholic Church. We wish to cleanse it from the stains of a depravity which has gradually increased for more than a thousand years. All that Roman domination has created through egotism must be removed. Every institution and custom which has crept in hurtful to true Christian vitality must be cast out—instead of justification by works, the justification by faith; instead of hypocritical bigotry, a pure Christian life must be brought into its belief and conduct; the deterioration of the constitution of the Church into an instrument of the hierarchy and of the Roman bishop must be prevented by the introduction of the rules which guarantee to the congregation their fullest rights, to the lowest as well as to the highest. In short, a system of discipline must be introduced in which true Christian earnestness and Christian morality united with Christian love constitute this end; not a blind subjection of the individual or of all to the fiat of a class or of a single man. In brief, we wish to reform the Church in such a manner that it shall become a fellowship in law, in belief, and in the works of all who believe in Jesus Christ as the Son of God and as the Savior who alone has been and still is our Mediator.

"On September 22, 1871, it was determined in Munich to organize a cure of souls. To-day the Old Catholic Church numbers in the German Empire twenty-seven congregations, in Baden thirty-three congregations, in Bavaria two congregations, in Hesse twenty-three congregations, in Prussia one congregation. In these congregations over five thousand members are enrolled. If, despite the difficulties and inconveniences which many suffer from openly joining an Old Catholic congregation, and in spite of the want of churches and other means of grace, such a result has been already reached, we may boldly hope for far greater successes as soon as our Church has been recognized by the State. Over forty priests, of whom six have joined us in the course of this year, labor for the salvation of souls. They will also have accessions. Six young men next Winter will study Old Catholic theology in the University of Bonn. In many places the friendship of our evangelical brethren has rendered regular worship possible in evangelical churches; in others, the authorities of the government have granted us churches. In Austria, in Switzerland, in France, Italy, and Spain our movement meets with a response. If we look at the internal results, they are equally encouraging. By the choice of the clergy and congregation, on June 4, 1873, Joseph Hubert Reinkens, Professor of Theology at Breslau, was elected Old Catholic bishop. His inclosed pastoral letter furnishes an evidence that the episcopal office will be carried out in the true apostolic spirit. He was consecrated on August 11th, by the Bishop of Deventer, in the presence of numerous priests of all the three dioceses of the Church of Utrecht, and this ceremony has strengthened our fellowship with that Church. Steps have been taken to communicate with the Armenian Catholics. This we are in intimate communication with that portion of the whole Church, formerly united under Rome, which does not submit itself to Papal absolution and stands fast by the rights and faith of the ancient Church. Internal reforms have already been begun, such as perhaps are enjoyed by no branch of the Christian Church. We have simply abandoned the abuses of the adoration of saints, especially the exaggerated devotion to the 'Holy Mother' and of absolution. We have done away with the abuse of scapularies, medals, and such like. The payment of money for the reading of masses and public prayers has been abandoned. The national language has practically been generally adopted in the Church service, and so far in the giving of the sacrament as it was possible to do without changing the generally accepted doctrine of the Latin Church. The inclosed provisional rules, which were adopted at Cologne, June 3, 1873, have already admitted laymen to a certain authority in the government of the Church; an authority which, in all its conditions, is thoroughly in keeping with the rules and customs of the ancient Church of the first centuries, and lacks nothing

to those which would appear desirable in our progressive age. If the proposition for a set of rules for synods and congregations should be accepted, as it doubtless will be, by the Congress at Constance and by the first synod we shall possess a constitution which will probably be of such an excellent character that it will be ardently desired by most of our evangelical brethren in Germany. A Catholic synod composed of a bishop, of priests, and of laymen indicates a reform in the Church which only a few years ago would have appeared impossible. We have written out a constitution which seems to us essential, and which is as follows:

“The episcopal office is to be the leading one.

“The functions of bishops and priests are to disseminate the truths of salvation and proclaim the Word of God.

“All believers are to co-operate in a legal and orderly manner.

“Thus we hope to replace the reign of arbitrariness and centralized absolutism by laws which coincide with the spirit of love and unity, in which the communion of believers should be guided.

“We close with the expression of our wish that your conference may succeed in bringing about an active, close union of the different branches of the Evangelical Church; and with another wish, both for you and for ourselves, that the bond of mutual love may be drawn ever closer, that we may found institutions which are fitted to prepare the way for the reconciliation of all Christian creeds, and to lead to that object unto which we should all strive—that under one Shepherd, under the Lord Jesus Christ, the members of his Holy Church may form a single flock.

“May God grant this, and may his blessing be upon your work.

“In the name of the Old Catholics of Germany we sign ourselves:

“JOSEPH HUBERT REINKENS, Bishop.

“Dr. VON SCHULTE, Privy Councilor and Professor at Bonn, President.

“Dr. C. A. CORNELIUS, First Vice-President.

“Dr. AUGUSTINE KELLER, of Bonn, Second Vice-President.

“*Constance, September 12, 1873.*”

Père Hyacinthe, the great French preacher, also wrote to the Alliance in answer to their invitation:

“For a long time, already, I have counted friends among your ranks. Indeed, I can call you all by that name, for, united by faith in the same Christ, the only Son of God, and the Redeemer of men, you are laboring to bring together, on common ground, the different Christian confessions which have been so sadly and, until now, so irredeemably separated. My ambition, I confess, is still higher. Where you

are satisfied with an alliance, I would desire an organic and vital unity. I believe this unity to lie in future destinies of the Christian Church; because I discover it in its primitive traditions, and, above all, it is in the will of its Divine Founder. If, like that weakened Church of the Apocalypse, all Christianity were not fallen from its first love, it would not be so difficult for it to realize order, even to conceive the joyous mystery of its unity. Time does not permit me, gentlemen, to give you details of the particular work in which I am laboring at Geneva; and much you wish to honor with your sympathetic interest, besides this work, is known through the press. I venture to count at need upon the Rev. Pastor Frank Coulin, who will deliver to you this letter, to speak to you of my plans. Will you accept, gentlemen, with renewed expressions of my deep-felt regret, the assurance of my most respectful and affectionately devoted regards, in our common Master and Savior.

(Signed)

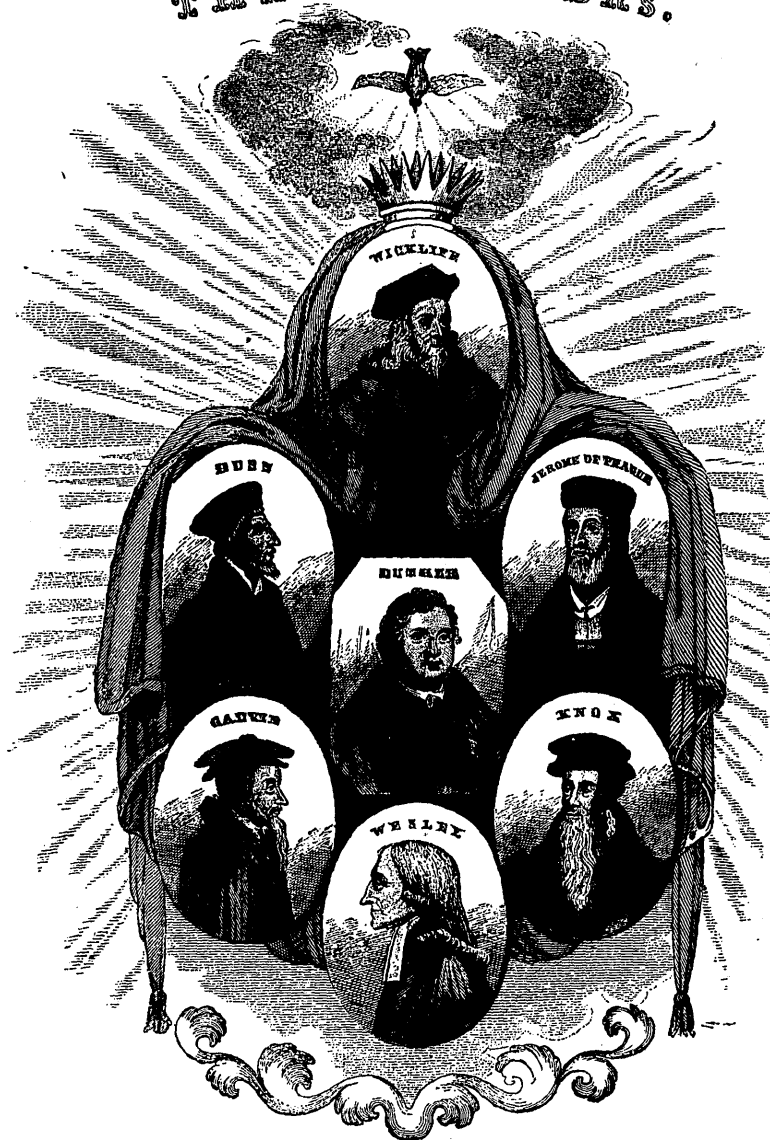
HYACINTHE LOYSON."

The Old Catholics have moved slowly but cautiously, and are coming nearer to Protestant Christianity, having already departed widely from the apostasy. Other reforms are still pending, such as the marriage of the clergy. Their object appears to be to bring nearer to each other the Greek, Anglican, and Old Catholic Churches on the basis of the above three creeds.

From an excellent article in the *Methodist Quarterly*, by the editor, in 1878, we gather the following encouraging facts. In *France* they have no organized form, but many sympathizers; the Abbe Michaud leads, and they publish a bi-monthly periodical. In *Italy* they have ten thousand adherents and an elected bishop. In *Austria* they have about *thirty-five thousand*. In *Germany* they have above fifty-three thousand, and in *Switzerland* above seventy-three thousand members. Such is the testimony of the catacombs, the creeds, and the Old Catholics against Romanism and for Protestant Christianity.



THE REFORMERS.



From Wickliff to Wesley.

CHAPTER II.

*CHURCH OF THE TRUE SUCCESSION.*THE CHURCH OF THE TRUE SUCCESSION COMPARED AND CONTRASTED WITH
THE CLAIMS OF THE APOSTASY.

BEAUTIFUL is the relation of Christ to his people as symbolized by the marriage institute. Parable, type, and figure illustrate this all through the Scriptures. He is the bridegroom, the Church is the bride. In David she is "the king's daughter, all glorious within." In Solomon she is seen "coming up out of the wilderness, leaning on the arm of her beloved." In Isaiah the prophet addresses the Church thus: "Thy Maker is thy husband, the Lord of Hosts is his name." In Jeremiah she is the "daughter of Zion," and in Ezekiel "the daughter of Jerusalem."

John the Baptist regarded himself as the bridegroom's *friend*, and Jesus, in parabolic teaching sets forth the relation in the festivals of espousals and nuptial celebration, as in the marriage of the king's son, and the parable of the wise and foolish virgins. Paul espoused the Corinthian Church as a chaste virgin to Christ, and John sees her clothed with the sun, the moon beneath her feet, a crown of twelve stars on her head, and in the closing scenes of his apocalyptic visions he sees her clothed in white, the righteousness of Christ, and friends are called to the marriage-supper of the Lamb.

AS A WITNESS FOR CHRIST

She has kept the testimony of prophecy—the record of his incarnate life. In the halls of science and literature, the palaces of kings, the mansions of the rich, and the cottages

of the poor she has borne testimony to the truth as it is in Jesus. Before kings, rulers, and princes of the earth, in the presence of councils, sanhedrims, and city mobs, in prisons, dungeons, and dens of the earth, at the judgment-seat, the lion's den, the martyr's stake, and fire, she has sealed her testimony with her blood, showing that the blood of the martyrs proves the seed of the Church.

In an age of unbelief and infidelity these martyrs have witnessed for a personal God; his being, righteousness, and reign. In an age of formality and hypocrisy, they have witnessed for the power and reality of true religion. In an age of sensation and sensuality they have witnessed for the purity and spirituality of a divine life. In an age of superstition, legend, and tradition, they have witnessed for the supremacy of the truth and the oracles of God. In an age of forgetfulness of God they have witnessed for the Master's presence, even where two or three were gathered together, in his name. In an age of loose dogma and doctrine they have held fast "the faith once delivered to the saints." In an age of philosophy and of science, falsely so called, they have held on to the testimony of the works and word of God as an anchor of the soul, sure and steadfast, cast within the veil. And all down the ages they have been as a beacon light, as a city set upon a hill, which can not be hid, flashing out its brightness upon the world's darkness. From the day that God said to the Church, "Arise, shine, thy light is come and the glory of the Lord is risen upon thee" until now, she has shone and will shine on until "the earth be full of the knowledge of the glory of the Lord as the waters cover the sea."

This witnessing Church as the spouse of Christ possesses

THE ORACLES OF GOD

As supreme and pre-eminent, above the floating and fluctuating opinions of men, as authentic, inspired, and divine. They occupy with her no secondary and subordinate place to the traditions of men, the legends of monks, or the dog-

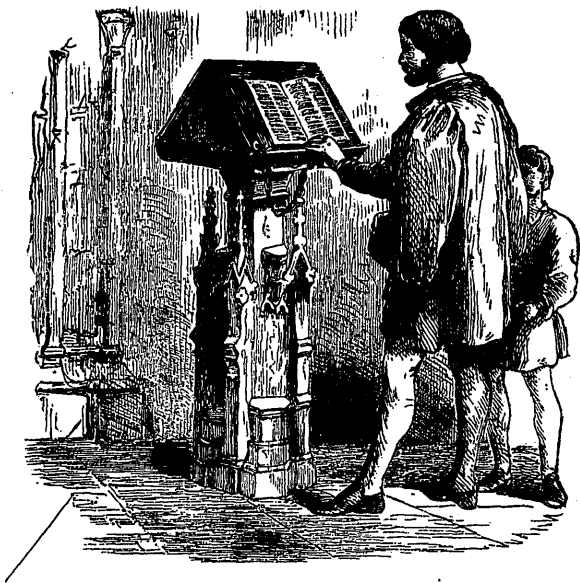
mas of the Church. All her appeals are "to the law and to the testimony; if they speak not according to this law, it is because there is no light in them;" regulating all their actions by a "thus saith the Lord." She regards the revelation as finished, completed, and all-sufficient, and would say with Paul, "Though we or an angel from heaven preach unto you any other Gospel, let him be accursed; and with Jesus and John, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things that are written in this book." (Rev. xxii, 18, 19.)

These oracles are to be found in her schools, her colleges, her halls of science, her pulpit-desk, her family altar, in the hands of ten millions of her Sabbath-school children. May they be written on their hearts.

THE CHAINED BIBLE.

There was a time when it would have taken a poor man's life's labors to purchase one of those books. Then it was that there might have been seen the *chained Bible* in the English church and Scottish kirk, with the doors left daily open for the people to come and read. Among that gathering group might have been seen the aged Christian, leaning on his pilgrim staff. He read in the language of aged Simeon: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He felt comforted. By his side there came the aged, worn widow, the mother in Israel, and she read: "When my heart and my flesh faileth, God shall be the strength of my heart, and my portion forever." She was strengthened. There might have been seen the young man with agile step and vigorous frame, and he read: "My Father, thou art the guide of my youth." With him there came a youthful virgin, and she read in the language of Ruth: "Thy people shall be my people, and thy God my God." With these there came

the soldier back from the field of battle, and he read: "We are more than conquerors through Him that loved us," and he thanked God and took courage. The mother came with her children, and she read: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." She blessed the Lord that not only herself, but her children were invited. After these there came a sad



THE CHAINED BIBLE.

and sorrowing woman, young in years, but veiled in mourning. She had lately lost the husband of her youth who was faithful in the Master's service, and she read with tears of joy: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." Then there came the minister, leading two orphan children, and he read for them words which they began to understand: "When my father and mother forsake me, then the Lord shall take me up," and for his own encouragement he read: "Preach the

Word, for I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith, I have finished my course; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them also that love his appearing." He preached to them Jesus and the Resurrection, and each turned away with the tears in his eyes, longing for the day which we now possess, when each could have a copy of the Holy Oracles and read for himself—

"The precious Book divine
By inspiration given."

The time may come when they may again attempt to burn or banish the Word of God from school and church and nation, and do as they once did in Rome, chisel off the texts of hope engraven on the tombstones of the Protestant dead, which they dare not do now. If so, were every copy of the Word destroyed, the Lord could furnish more, for these are but duplicate copies of the great *original*, laid up in the archives of heaven. "Forever, O Lord, thy word is settled in heaven."

The psalmist's description of the

MINISTRY AND MEMBERSHIP

Of the Church in his day, with all her exalted privileges, will suit the character of the Church to-day, who sit together in heavenly places in Christ Jesus. "For the Lord hath chosen Zion; he hath desired it for his habitation; this is my rest forever; here will I dwell, for I have desired it; I will abundantly bless her provision; I will satisfy her poor with bread; I will also clothe her priests with salvation, and her saints shall shout aloud for joy." "Cry out and shout, thou inhabitant of Zion," said the prophet, "for great is the Holy One of Israel in the midst of thee."

The *ministry* of the Protestant Church is not of earthly or human origin. When the angel gave the Book to John and

told him he must preach again before the nations it signified the heavenly origin of the Protestant Reformation. All the value, if any, derived from Rome's succession, Protestantism has, for her bishops, priests, and deacons come out from Rome with their succession; but they look for a higher evidence of their divine call than that. Like Paul, they neither received it from man, nor were they taught it by man. Human ordination was with them a *secondary* thing. Divine ordination was all in all. Dr. Adam Clarke, in his commentary on Gal. i, well expresses it: "Paul was not brought into the Christian ministry by any rite ever used in the Christian Church. Neither bishop nor presbyter ever laid hands on him, and he is more anxious to prove this, because his chief honor arose from his being sent immediately by God himself. His conversion and the purity of his doctrine showed whence he came. Many since his time, and in the present day, are far more anxious to show that they are legitimately appointed by MAN than by GOD, and are fond of displaying their *human credentials*. These are easily shown. Those that come from God are out of their reach. How idle and vain is a boasted succession, from the apostles, while ignorance, intolerance, pride, and vain glory prove that those persons have no commission from heaven. Endless cases may occur where man sends, and yet God will not sanction. And that man has no right to preach and administer the sacraments of the Church of Christ whom God has not sent, though the whole assembly of the apostles had laid their hands on him. God never sent and never will send to convert others, a man who is not converted himself. He will never send him to teach *meekness, gentleness, and long suffering* who is proud, overbearing, intolerant, and impatient. He in whom the Spirit of Christ does not dwell never had a commission to preach the Gospel.

The *membership* of this Church are not so much gathered by the masses as by individuals. The right of private judgment is the measure of their personal responsibility. They have entered by a personal repentance toward God and faith

toward our Lord Jesus Christ, by a personal justification of their sins in the blood of Christ, by a personal renewal of their natures in regeneration, and cleansing of their natures in sanctification. Having the witness of the Spirit testifying to their adoption, they are made sons and daughters of the Almighty. Kings and priests with God, and heirs to the inheritance of the saints in light; therefore they are happy, and sit together in heavenly places in Christ Jesus. They are indeed the sacramental hosts of God's elect. The kingdom of heaven is within them as well as around and about them.

THE SACRAMENTS OF THE CHURCH ARE TWO,

Were never more, never less. And these were the number in all ages, under every dispensation. These were the sacraments of baptism and of the Supper. The one the symbol of the work of the Spirit, the other the work of the Son; the one the sacrament of the atonement and justification, the other the sacrament of regeneration and sanctification; the one purged with hyssop and blood, the other washed with water; the one took away sin, the other took away the uncleanness. Out of the side of Jesus came there forth *water* and *blood* to show that there was a fountain opened in the house of David for *sin* and *uncleanness*. Those which Rome calls sacraments in addition to these are the inventions of men, and have no divine authority as such.

THE SEALS

To this Church and ministry are heaven-crowned credentials, fruits wrought in the hearts and lives of men, such as the fruits of the Spirit, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," a constellation of Christian graces that create a halo of light around the heads of these sons and daughters of God more glorious than all the *aureoles* thrown around the heads of saints by the great artists. "Ye are our epistles, written in our hearts," said the apostle, "known and read of all men."

The true *succession* can never be in an apostate Church and false and fallen teachers. Much of the rant of the ritualistic Churches of the present day has been about apostolic succession. Losing sight of the spirit and the substance, they have wandered after the letter and the shadow, while Rome bases all her claims on this supposed foundation. To test this matter a little, let the reader enter any Romanist or Ritualistic Church and see in broad daylight lighted candles, incense-burning, and water-sprinkling, and the worshipers adoring images, and ask, Can that be apostolic or Christian worship? can that be the way primitive Christians worshiped? Look at those men serving at the altar, clad in pagan *alb*, *stole*, and *chasuble*. See them moving, marching, muttering, twisting, turning, bowing—are these the successors of the apostles? Is that the way the apostles dressed and worshiped? No! Is there a trace of that kind of worship in the New Testament? Look into the Roman classics and you find that is the way the pagan priesthood dressed and the pagan people worshiped. Verily, they are in the succession of Balaam, Baal, Jupiter, and Juno instead of Christ and his apostles.

Rev. Mr. Macafee, in his scathing Letters to Sibthorpe and O'Connell, wiltingly remarks on the Romish succession: "To assert that the priests of Rome are the successors of the apostles, is the same kind of solecism as if a barber, on removing into the house previously occupied by a hardware merchant, or a tailor into that of a gunsmith, announced by a flaming sign-board that the one was successor to the other. True, he is successor in the occupation of the premises, but nothing more. And so *error* in the Church of Rome succeeded the *truth* of primitive Christianity, seized upon its property, occupied its place, called itself by its name, usurped its authority, abused its patronage, marred its work, impeded its prosperity, trampled upon its claims, and crushed its followers."

The substitution of the priest's judgment for *private judgment*, he says, "Is as if a town-clock were made a substitute

for wearing pocket-watches, or as if the people were to shut their eyes, stop their ears, and only see and hear through those of a priest." He lays down three rules by which apostolic succession may be determined—the *cause*, the *character*, and *effect*. "Wherever there is a true succession of any thing there must be the same *causes* to produce it, the same *qualities* to *characterize* it, and the same *effects* following it. Thus the rays of light, flowing from a luminous body, the waves of the sea, and the reproduction of plants and animals, have the same invariable succession. Take away either cause, qualities, or effects, and succession is lost." As to the cause, Christ is wise and could not send a fool. Christ is good and could not ordain a bad man. Christ is holy and could not send an unholy man. Christ is just and could not send a thief or robber. Christ is sincere and could not send a hypocrite. Christ is benevolent and could not send persecuting priests and Popes.

As to the *character* and *qualities*, he remarks that "the true successor of the apostle must possess the same spirit, follow the same example, do the same work and preach the same faith, justification in the blood of Jesus Christ only." As to the *effects*, he says these are: "The conversion of sinners to God, the spread of true religion, the diffusion of the Word of God, and the overthrow of idolatry and the establishment of Christ's kingdom." These effects, he remarked, followed the preaching of Luther, Wickliffe, and the reformers down to Wesley and Whitefield, and the Evangelical Churches of Christendom to-day.

The true depositaries of succession are Christ, his apostles, the living oracles, a witnessing Church, and faithful ministry. God sent his Son into the world to save it. Christ sent his apostles to preach the Gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost. The apostles ordained men everywhere, in all the Churches, to preach the Word. The lively *oracles* have been transmitted down; though all flesh be as grass, the *Word* of the Lord abideth forever. Down the

centuries a witnessing Church and faithful ministry have ever kept the light shining and the fire burning on the altar, and watchmen standing on the walls of Zion have constantly warned the Church of its danger, and faithful pastors proclaimed the truth as it is in Jesus.

Even in the Church of Rome, amid all her corruptions, the Lord has had a people. The Mission Churches of St. Patrick, in Ireland, and Columba, in Scotland, with those of their followers, have kept the light shining in Europe and the British Isles during the dark ages. The succession has come down the Waldensian Churches, the followers of Wickliffe, Huss, and Jerome.

From the beautiful vales that lie at the foot of the Alps, the Waldenses and Albigenses were driven to their rocky heights and dreary dens, to escape the fiendish fury of Dominican friars and Popish dragoons. Thousands perished in the plains of Italy and the south of France. Men, women, and children were suffocated in Alpine caves. A remnant remained as dwellers upon the rocks, and a church set upon a hill, to shine amid the dark ages of the world as a witness for Jesus. The judgments of God have fallen on their persecutors; while the Waldensian Church exists like the burning bush at Horeb, ready to pour the effulgence of its light amid the gloom of the Italian peninsula. It shines forth as a beacon light amid the surging waves and convulsive throes of an excited people, to lead them to religious freedom, and spiritual and political repose amid the nations of the earth.

From the martyr fires of Constance went forth a voice, saying: "The nation that loves Christ shall rejoice at this. And I awakening from among the dead, and rising (so to speak) from my grave, shall leap with great joy. When a hundred years have revolved ye shall answer to God and to me." "The blood of the martyrs has proved the seed of the Church." From the ashes of Huss have arisen the Moravian Church and the heroes of the reformation. "The heretics, Huss and Jerome, are now alive again in the person of Martin Luther," said Pope Adrian to the Diet of

Nuremberg, A. D. 1523. On the 6th of July, 1415, Huss uttered the above words as he burned in the martyr fire of Constance. How remarkably fulfilled were they in the language of the Pope referred to. Thus God made his servant's enemies the unwilling expounders of his'prophecy.

During the dark ages the Lollards of England held forth the lamp of truth, which reflected its heavenly radiance on the national mind. Although their enemies tried hard to extinguish the light, and extirpate these witnesses of the truth of Jesus, they failed. The light shone the brighter. Wickliffe, the morning star of the reformation, arose and translated the Bible into the Anglo-Saxon tongue, and set the nation to reading the wonderful works of God in their own language. Here lay the foundation of the reformation in England. Although Lord Cobham died as a martyr for Jesus, and Wickliffe peacefully passed home to glory, the truth of Christ took hold of the heart of the nation and paved the way for its deliverance from the thralldom of Rome.

Malichy, Archbishop of Armagh, Ireland, preached the truth as it is in Jesus. From him Wickliffe caught the strain. An English queen brought it to Bohemia, where Huss and Jerome proclaimed it until the slain witnesses rose again in

LUTHER AND THE REFORMATION.

The night before the apostles were ordained in the true succession, Christ spent on the mountain in prayer. He would no doubt have selected the priests and scribes to have been his apostles, and ordained them to the work of inaugurating the new dispensation. One of their number had already prepared the way by crying, "Repent, the kingdom of heaven is at hand," "Behold the Lamb of God who taketh away the sin of the world." But the Baptist was slain, and the rest of the priesthood rendered themselves utterly unfit by their unbelief and hostility to Christ. He passed them by, selected the twelve poor fishermen of Gal-

illee to be his apostles, to whom he gave power to cast out demons, heal all manner of diseases, and preach repentance and remission of sins in his name. On the day of Pentecost he sent down his Spirit on the infant Church in crowns and tongues of fire. The kingdom was set up, the new dispensation began, and the apostles went every-where preaching the Word. Thousands believed and entered the Christian Church. Persecutions arose; all of the apostles save one were slain for the testimony of Jesus. It was at the close of the first Christian century that John was banished to the Isle of Patmos. There he saw in visions of glory one like unto the Son of man, yet dared not say it was he until he told him, his glory now was so much greater than when he last saw him ascending from Olivet. The apostle fell and fainted at the feet of the Holy One, who said, "I am he that liveth and was dead, and behold I am alive forever more." It was then that the apostle received from Christ, in apocalyptic visions, the future trials and triumphs of the Church. Vision after vision followed, unfolding the successive phases of the Church's triumphs, and Rome's apostasy. He saw the slain witnesses and the martyr host around the throne. He saw the downfall of the empire and the rising apostasy in the seven-headed beast and false prophet. He looked until he saw the covenant angel, clothed with the sun, and a little book in his hand, which the apostle was to take and again preach to all nations. This was Luther and the reformation. He saw again the Virgin host leave Babylon and follow the Lamb whithersoever he goeth. This was the Reformation coming out of Rome. Again he saw the harpers on the sea of glass, with the harps of God in their hands, and they sung the song of Moses and the Lamb. This was the Reformation triumphant after the Romish wars and persecutions. He saw an angel fly through the midst of heaven, with the everlasting Gospel to preach to the inhabitants of this world. This was Wesley and modern missions, who said, "The world is my parish," whose mission with his itinerant ministry was to spread Scriptural holiness

over the land. All these are in the *succession*. Again he saw the harlot Church *out* of the succession and repudiated, and the true bridal Church recognized, with a crown of twelve stars upon her head, clothed with the sun, and the moon beneath her feet. At last he hears the alleluias of the heavenly host, and the shout of angel voices proclaiming the celebration of the marriage-supper of the Lamb and the reign of the omnipotent God. These all were found in the true succession, washed in the blood of the Lamb, the seal of God upon their brow, and their names written in the Book of Life.

There are four facts that always endanger the theory of Romish succession. The first is the *intention*, the second the *formula* of words, the *third* the *rottenness* of the links in the chain, and the *fourth* the *schism* or breaking of the links of the chain itself. According to their theory, if *any* or *all* of these be broken, there is no ordination in the priesthood, no efficacy in the sacraments, no succession in the ministry, and no salvation in the Church.

In reference to the *first*, if the administrator were partly drunk or not *sincere* in his intention, but was forced to lay hands on one in whom he did not believe, or disliked, the ordination was not valid, and yet there have been hundreds of cases of that kind among the Popes and bishops. The *second* depends on the *formula* of words that this formula may be no more, nor less, than the exact words handed down, or all is lost and worthless. Orders transmitted *without break* from the apostles are *essential* in their view.

From Marinus, a learned French Catholic, we learn that in 1439 Pope Eugenius IV gave the Roman formula to the Armenian bishops thus, in connection with delivering the eucharistic vessels, "Receive the power of offering sacrifice in the Church for the living and the dead in the name of the Father," etc. But the Council of Trent, a century later, decided the transmission of the orders lay in the imposition of hands only, without the sacramental vessels and in the words of John xx, 22, 23, which are altogether different

from the formula Eugenius sent to the Armenian Christians. To make the matter worse, Marinus tells us he has examined the old Latin ordinals, and he finds that neither that of Eugenius nor Trent is found in them; consequently Europe was for ages without a true ordination or priesthood, and, the link once broken, the transmission must have ceased. The *third* danger arises from the *rotten links* in the chain itself. Some of these were *murderers*, *monsters* of iniquity, *adulterers*, thieves, and robbers who climbed into the fold and were not sent by Christ. If murderers, there was no spiritual life in them; if adulterers, God would have nothing to do with them. Now the Church of Rome admits many of her Popes were of that class. How could these filthy beasts become channels to convey the grace of ordination. Such was Alexander VI and his son, Cardinal Cæsar Borgia, and John XXIII. The *fourth* danger arises from the schism of the Popes which lasted for seventy years; this at Rome anathematizing him at Avignon, and that at Avignon him of Rome, and a third from Spain anathematizing these two. Here the links were broken and have never been reunited. As it is with Israel so it is with Rome. There is not a *known* son of Aaron to-day in the Jewish priesthood throughout the world. They are without priest, altar or sacrifice; so there is not a *known* priest in Rome to-day whose succession has been *unbroken*. There is not one who can prove his apostolic genealogy. God holds the *patent of orders* in his own hands. He gives it as he pleases and to whom he pleases, and they bear the stamp and superscription. "Ye are our epistles," said the apostle, "written in our hearts, known and read of all men."

Of the official lists of Popes there are *four*, no two of which agree in *number*, *name*, and *date*. One in Rome says Leo XIII is the two hundred and sixty-third Pope, one in Ireland, attached to the Douay Testament, under the sanction of the Irish hierarchy, says he is the two hundred and fifty-sixth; one in Britain says the two hundred and fifty-seventh, and another the two hundred and fifty-eighth. The

discrepancy between the higher and the lower numbers is *five*. One list gives the five names, another drops them, while two others vary in one or two given or dropt. In this *variation*, who shall decide? If five links be lost of the chain, where is the connection and the succession?

The *Catholic Review*, for March 2, 1878, says: "During the period of the great schism of the West, the faithful were themselves divided between two or even three Popes; there were two, or even three, obediences. The *doubt* existed for *thirty years* without the bark of St. Peter being submerged." If the Popes and the faithful were divided, and a *doubt* existing for *thirty years* as to the true Head, where was then the semblance of *succession*, even on their own showing? Out of the two hundred and fifty-six Popes mentioned the Church reckons only *eighty* saints, while all are considered infallible now. Yet without holiness no man shall see the Lord, much less become his vicar on earth.

The above *Review* gives the names of *eight* Popes who were the sons of other Popes, bishops, and priests. See page 150. Curious statement for a priesthood of celibacy!

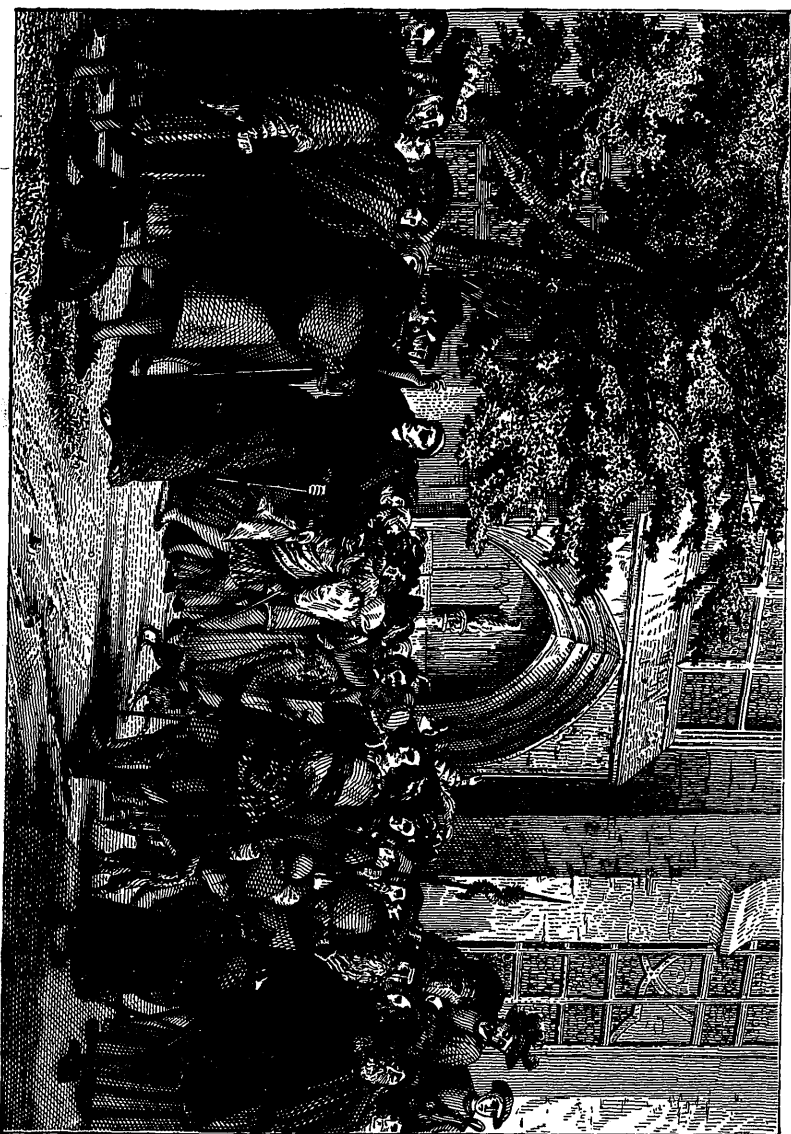
CHAPTER III.

TRANSFER OF THE KINGDOM.

THE TRANSFER OF THE KINGDOM OF THE WORLD TO THE PEOPLE OF THE SAINTS—THE BIBLE THE STANDARD, EVANGELICAL CHRISTIANITY, THE SAINTS, LUTHER AND THE REFORMATION, PROCESS AND RESULTS OF THE CHANGE.

WHEN the angel explained to Daniel that the four-beast kingdoms would successively destroy each other, and that God would destroy the kingdom of anti-christ that should follow them, he said: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and all dominions shall serve and obey him." (Daniel vii, 27.)

History records what prophecy foretold, the passing away of the above world-ruling powers, and the kingdoms of the Roman and Moslem antichrist are going down with a crash that shakes the world. The Roman antichrist has lost his seat, his authority, and kingdom; he is no more a temporal prince; and while I write the Moslem has lost his European possessions, and his life is spared on the promise of reform and good behavior. Nebuchadnezzar, Xerxes, Alexander, Julius, and Augustus Cæsar, Hildebrand, and Pius IX, have all sought world-wide dominion, but have failed, and their empires have formed the scaffolding on which God's builders stood to erect the temple of the Lord, that mountain Church and kingdom that should fill the whole earth. As the temple Church is rising to completion and the mountain kingdom spreading far and wide, God is removing the scaffolding that his temple and his kingdom may appear and all nations gather to them.



Luther Reading the Theses.



But some might inquire, Who shall be the destined heirs and what shall be the *sign* of their coming. I answer, the Book of the Lord that gives the prophecy gives also the *character* and destiny of the heirs of the world, "*the people of the saints*." The people and the government that shall gather round the saints shall be the rulers—the Messianic peoples who *possess*, *believe*, and *obey* the Bible. The book as well as the people becomes a book of race and destiny.

There are three principles that secure to the heirs of promise the charter and the title to the rule of the world—the *possession* of the book, *belief* in its truths, and *obedience* to its commands. Failing in one or all of these, the title is not perfect. It is said that the stony *pillow* on which Jacob slept and saw visions of the coming race and kingdom was taken by the ten lost tribes and set up in Ireland to crown their colonist kings upon, thence by the Scots to Scone in Scotland, from which the English Edward took it to Westminster Abbey, where it lies as the *stone of destiny*, with the legend that whoever possesses the stone shall possess the kingdom. Although the Irish and Scotch lost it, the descendant of an Irish and Scottish prince has been crowned upon it, and sits upon an English throne and rules the sixth part of the world. But whether the "stone of destiny" be lie or legend, we know that the Book contains the vision and the promise made to Jacob, and with him to the heirs of the same promise. It is essential that the book must be *believed* and *obeyed* as well as possessed. The standard of purity and the promise of power made in the *Veda*, *Koran*, or the *Missal* fail to regenerate humanity or to raise a people that shall save and rule the world.

Although the disciples of the above books are more than half the population of the globe, yet they are building no new temples but losing many of those they had; corruption, decay, and death are marking the peoples everywhere. The *Oraculum* of the scientists and sages fail, to regenerate or save the world. Some of these philosophers, falsely so-called, are good iconoclasts of idol theories, but

fail as teachers of a *pure* philosophy and as master builders of great nations or empires. But, asks the reader, does not the Romanist receive and read the Bible? Where will you find one among the millions of her people? Look into a priest's library, you may not be able to find one there. See him in his pastoral visitations; he takes no Bible to read to the suffering, the sick, the dying, or the poor. And they have it not. As he travels by sea or land he takes none with him in pocket, trunk, or valise; yet there is a book always with him, which daily he reads with rapid glance and earnest look. Ask what book is that? It is the Roman *Missal*, a book of pagan *rite* and *dogma*, the mass book. With him the *Missal* takes the place of the Bible as a rule of faith. The *Book* and *people* of God shall save and rule the world.

LUTHER AND THE REFORMATION.

It was at a time when the Church of Rome was at the zenith of her power, and her sway in Christendom was unlimited, that a child was born that was destined to divide her inheritance and lead out from the Babylonish captivity the true Israel, and restore them to their rightful inheritance in the land of promise. The followers of Wickliffe, Huss, and Jérôme were silenced, the Waldensian witnesses were slain, and the Pope, at the Diet of Nuremberg, declared there were no heretics to persecute. The Inquisition and the *autos-da-fe* had done their work of burning well, many within her courts were sighing and praying for Church reform, but she was so corrupt she was incapable of reformation. Martin Luther was born of poor parents, on the 10th of November, 1483, at Eisleben. His father was a miner or refiner of metal ore, as the name in German indicates; his son was to purge away the dross of the Church. The mother was known among women as a godly and devoted woman. The father was fond of books and reading, the mother was a woman of faith and prayer. Young Martin was a child of bold independence, but of

warm and tender emotions. The father wished his child a learned man, the mother wished him to become a pious one. When about five years old the parents took their child to Mansfield to the boarding-school of George Emilius, the village schoolmaster, where he remained a few years to learn the rudiments of language, arithmetic, and science. From thence the father sent him to the grammar-school at Eisenach, where he had some relatives, to whom the father confided the care of his son. They failed to support their poor relation, and the boy at fifteen was forced with other poor scholars to sing in the streets for bread. He had a sweet alto voice. One day they sung from house to house and received nothing; hungry and discouraged they called at another; soprano, tenor, and bass were heard in harmonies like angel voices, but the alto voice of young Luther surpassed them all. They were turned off with a sharp refusal. The boys wept. The door of a splendid mansion a little farther on opened and a lady, Ursula Cotta, the daughter of the burgomaster, stood upon the marble steps and invited the the young students near and fed them. To Luther she opened her home, set him at the table, and furnished him a home while he remained at school. She was to young Luther like Hannah to Samuel.

From Eisenach Luther went to the university of Erfurt, then the greatest in Germany. Here he took out his doctor's degrees, and was hailed as doctor by a torch-light procession of his fellow students, as they were wont to do to all who attained such honors. Here in the library of the university he found a Latin Bible all covered with dust, and as he was ever fond of reading, he took it down and read the title, *Biblia Sacra*. He had often heard of the Bible before, but had never seen one; he opened at the story of Hannah and Samuel, and read of the sins of Hophni and Phinehas, the state of the priesthood and the Church of Shiloh, the piety of Hannah and her dedication of her child, his call of God, who made him prophet, priest, and judge of his people. The youth was fascinated; he devoured the book,

drank in the truths like the apostle in the Apocalypse. He thought of his mother; like Hannah she had dedicated him to God in baptism. He felt like another Samuel; already the voice of God was about to ring in his ears a call to leave the world and live to God. Among the students of the university was one named Alexis, to whom Luther was strongly attached. His heart was the seat and soul of friendship. The two students were seldom apart so intertwined had their friendships been. One day Alexis went up town, and Luther continued at his study. An excited student ran to the college to say that Alexis was assassinated; Luther arose and ran down to find his friend breathing his last. He took him up, but the youth died in Luther's arms. Luther was appalled, the horrors of darkness and death fell upon him; he was afraid Alexis was *not* saved; himself was in danger; he turned his back upon the world; he fled to the monastery at Erfurt, took the vows, and put on the garb of an Augustine monk. He lay upon the flags of the convent weeping and praying—the burden of sin hung heavily upon him. An old monk passed by and encouraged him by saying, "I believe in the forgiveness of sin." Luther had repeated that daily in the creed; he felt a new and strange power now go through him. A short time after he went on a pilgrimage to Rome to obtain a greater share of blessing; he ascended the stairs of the Santa Scala on his bare and bleeding knees to do penance, when a voice rang in his ears, "The just shall live by faith;" a flood of light burst on his soul, the load fell off his heart, he saw the simple plan of salvation by faith in Christ, without the works of the law. He rose a new man, with a new life and new hope, looked around the churches and the city, and saw he had entered a second Sodom instead of the New Jerusalem. At this time Leo X was building St. Peter's at Rome. He issued letters of indulgence to defray the expenses of the building. The *indulgences* were sold every-where, but the Archbishop of Mentz received a large number at a discount. Tetzel, a noted indulgence monger, was employed to sell them within

the diocese. Luther was now preacher and confessor at All Souls' Church, Wittemberg. One day, while in his office as confessor, he heard the confessions of a number of hardened sinners, on all of whom he enjoined penance before absolution, according to the rules of the Church. The penitents refused, and showed him papers they had bought which guaranteed the forgiveness of their sins. Luther looked at the papers, they were the indulgences; he cast them on the ground and denounced the scheme as a fraud to ruin souls, and said, "Except ye repent ye shall all perish." The monk returned to his cell to pray, and Tetzl came to curse the doctor who discarded his indulgences, which came from the Pope himself, and he threatened the monk with burning if he attempted to interfere further.

After prayer, Luther sat down at the table in the monastery to write out propositions or brief arguments against them. He alternately paced the room and sat down and wrote the thesis. The arguments, says D'Aubigné, were "like lightning flashes from a storm cloud," so vivid, short, sharp, and pungent were they. It was the 31st of October, 1517, the festival of All Saints. The people were gathering from all parts to buy the indulgences, which were to be sold at the Church of All Saints next day. Luther carried the papers down with him and nailed them up on the church doors. As it was late few read them, but early the next morning one came running, saying there was great excitement up town. A crowd were gathered around the church doors and one was reading aloud the propositions, which went on to say that "Christ commanded all men every-where to repent;" "That the Pope can not remit sins, but only declare that God has granted remission;" "That every sinner who sincerely repents has a free remission without the Pope's indulgence;" "That they preach human follies who say that the moment the money rattles in the box, the soul escapes out of purgatory;" "To trust in indulgence for salvation is lying vanity, should even the

Pope pledge his soul to the truth of it;" "The true treasure of the Church is the Gospel of the grace of God;" "It was not with gold and silver or such corruptible things Christ redeemed us but with his own precious blood;" "He gave himself for us and hath redeemed us from the curse of the law." The excitement was intense, the city was in commotion. In two weeks all Europe was excited, Rome trembled, there was a great moral earthquake, the people were wild with excitement. Luther was summoned to Rome; he refused to go. He disputed with Ekius; the latter was like a child in his hands. Luther brought out the Bible; they could not stand it. At Rome his theses were burned. At Wittenberg he burned the Pope's Bull before thousands of spectators. The courage of the monk roused all the lion-hearted of the nation around him. The Elector of Saxony defended him; the students of the universities with the professors were on his side; the magistracy and local governments drew around him; half the priesthood and the nation rallied round the reformer. The Pope called a Diet or Council at Worms, the young Emperor Charles V was there, and Luther was summoned to appear before him. His friends advised against it. He said, "If there were as many devils in Worms as tiles on the roofs of the houses, I will go." He went weak and wan in body, for he was wasted with sickness. The streets were crowded to see the monk that had said *no* to princes, priests, and Pope, and now waits to say it to the emperor. He entered the hall of council. The Emperor Charles was on the throne, his brother at his right with the six electors; bishops and nuncios were on his left; around the hall were two hundred and fifty princes, priests, and prelates, with the ambassadors. The monk appeared dazzled by the brilliancy of the sight, but his strength was in God. The young Landgrave of Hesse, with sword in hand and plumed hat went up and stood by the side of Luther. Every eye was fixed on the Reformer. The Bishop of Palermo had proposed to burn him right away. The Chancellor of Treves called out, "Martin Luther, do you main-



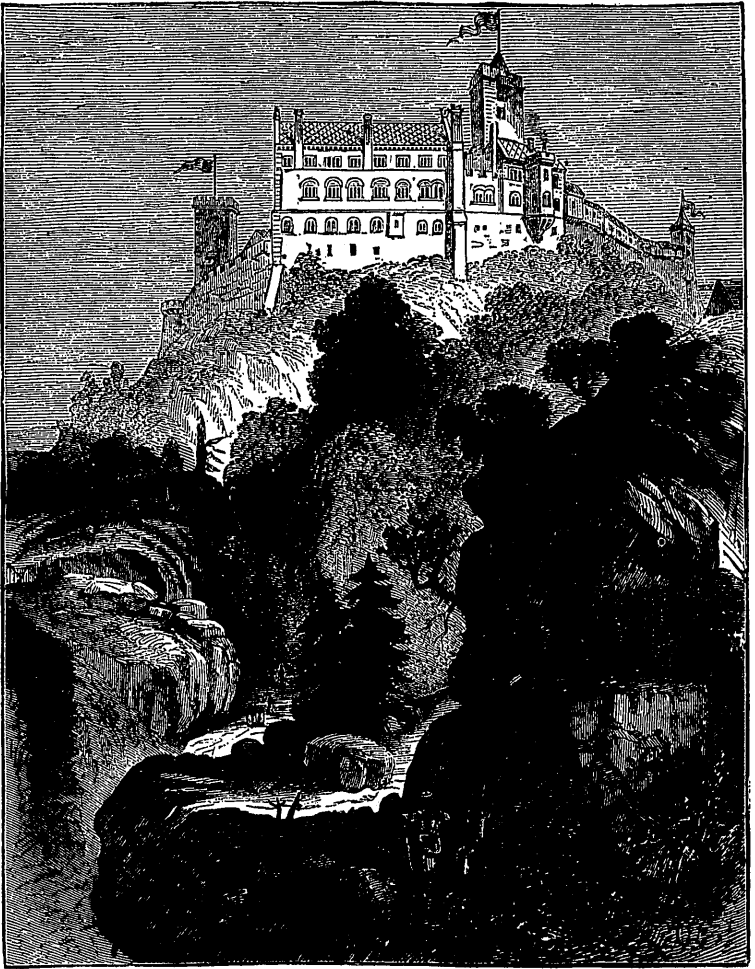
Luther before the Diet of Worms.



tain your writings, or are you willing to retract." The Reformer answered first in German and then in Latin: "Most serene emperor, illustrious princes, gracious lords, how can I retract writings in which I have treated of faith in the purest manner?" The chancellor called out for a decisive answer, "Will you retract or will you not?" Luther replied, "Unless I am convinced by the testimony of Scripture *I can not and I will not retract.*" Then, looking round on the assembly who held his life in their hands, said, "Here I stand, I can do no more; may God help me; amen." The voice sounded through the whole assembly. The pale monk stood as a rock immovable before them all. As the echoes of his voice died away many hearts were touched, and Charles said, "The monk speaks with intrepid heart and unshaken courage." The monument at Worms, built by Catholics and Protestants, commemorates Luther and his friends. The Diet closed without any definite act to burn Luther, although the Bishop of Palermo proposed it there. The emperor refused. He had thought the man may retract if treated kindly; if not, another trial and martyrdom awaited him. The Elector of Saxony knew that, and had resolved to take him out of the hands of emperor, Pope, and bishops, at least till this storm be overpast. There is no evidence that Luther knew what was coming; he calmly trusted in the Lord. On his return Luther was waylaid by a band of five masked men, who seized and took him from his friends, and led him through the forests of Thuringia. He was placed in the castle of the *Wartburg*, a fortress that overlooked the country. Here Luther was kept for two years a prisoner, with pen, ink, paper, and books to read and write, and pray as he wanted.

THE CASTLE OF THE WARTBURG

Became his Patmos; here he saw visions and revelations of the Lord that moved and melted him. In order to protect him, he was commanded to lay aside his monk's habit and put on a knight's armor, and let his hair and beard grow



The Castle of Wartburg.

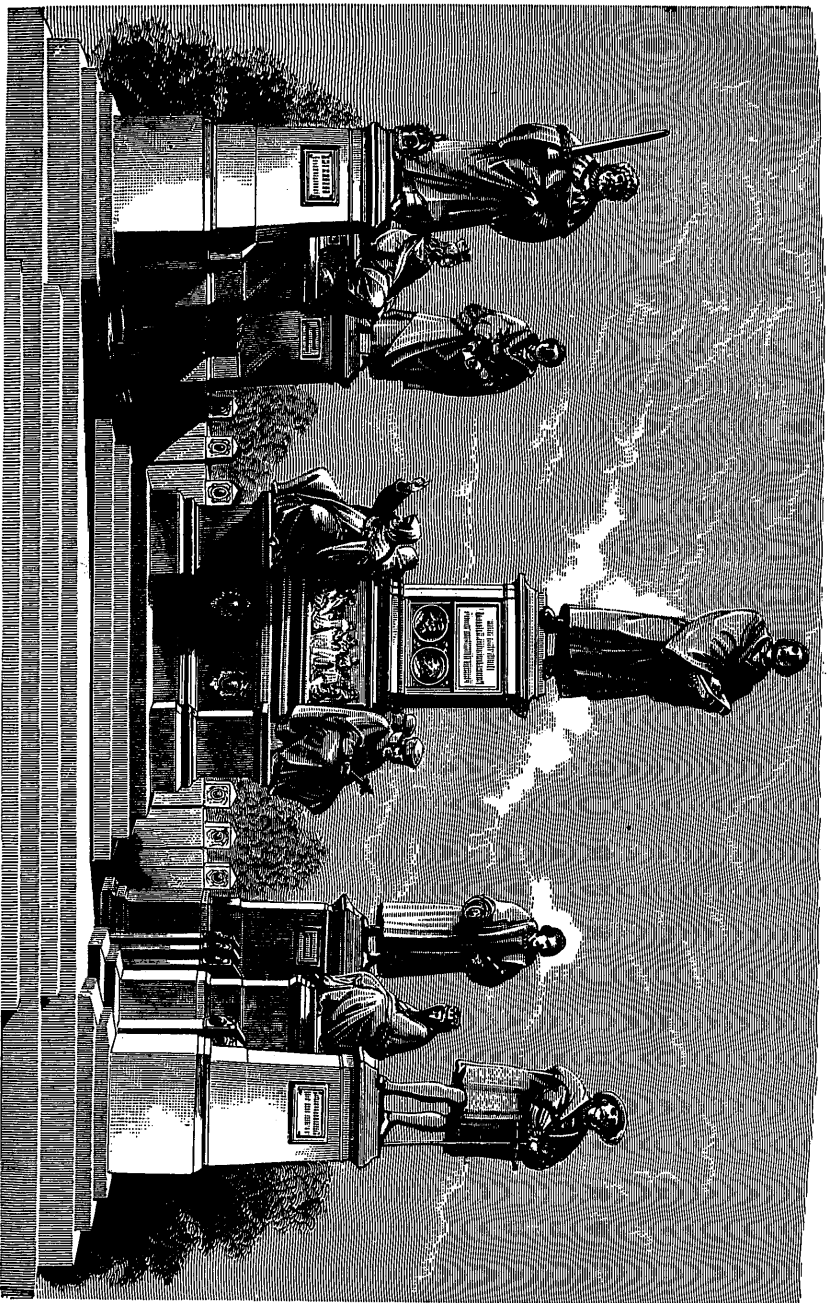
He was to take the name of St. George, while his conflict was that of the true St. George and the dragon. Many of his friends and enemies supposed he was seized by the Pope's police and brought to Rome to be burned. The Reformation, however, went on. Luther was not idle; from his lonely Patmos tract after tract came out against the Papacy, the last stronger than the first. Here, in his solitude, he conceived the idea of translating the Bible into German, and thus prepared the people for a wider departure from Rome. The New Testament came forth in the mother tongue of Germany, then followed the Old. All Germany read; the nation was moved. The Bible, in German, became the classic of the nation, and fixed the German language as a power among the languages of Europe. No man ever did more for the language and literature of the people than he. The difference between the religion of the Bible and that of Rome every one saw. He was himself a scholar, a doctor; the scholars and universities of Germany gathered around him. Melancthon, Erasmus, Calvin, Zwingli, Farel, and a host of the literati of Europe were with him. He must now go forth from his Patmos with the *Book* to preach to the people.

As Luther came forth from his prison he came a better man, having got nearer to God in prayer during those years of solitude in the Wartburg. The leaven of the Reformation was upheaving society in his absence. Now that he stood forth there gathered around him a host of valiant hearts ready to do battle for the Lord. A great company of the priests became obedient to the faith. Hundreds of monks left the monasteries to preach Christ and him crucified. Nuns left their convents to return to the bosom of society, to purify it by holier lives than were lived in the convents. Luther himself, once a monk, married the beautiful nun Catherine Von Bora, and brought up a family of interesting children. His house was a model Christian family, where work, study, music, psalmody, and prayer had their full sway in alternate succession. The Reformer

preached with power and the Holy Ghost sent down from heaven. Millions of true Christians came out from Rome and formed the Lutheran Church. The Reformed and Protestant Episcopal Churches of France, Switzerland, England, Scotland, and Ireland were organized. The Churches of Holland, Denmark, Sweden, and Norway followed Luther and the Reformation. The Apocalyptic vision of the Lamb with his followers on the Mount Zion was fulfilled. There was a great moral and political earthquake, the tenth part of the city fell. The witnesses arose from the dead and ascended to their seats of power in the Church and nation. The virgin host came out of the Babylonish captivity to follow the Lamb. A voice was heard anew, "Arise, shine, thy light is come, and the glory of the Lord is risen upon thee." Amid that rising light and dawning day of the Reformation Luther died at Eisleben, where he was born, on the 18th of February, 1546, with these words on his lips, "*In manus tuas commendo spiritum meum, redemisti me; Deus veritatis.*" Into thy hands I commend my spirit, thou hast redeemed me, O God of truth. He had gone to Eisleben to reconcile two noblemen who were at variance. He had taken a severe cold, resulting in fever, which proved fatal. None of his friends looked for his death; he expected it himself. With him were his two sons Martin and Paul weeping, Jonas his faithful servant, the Count and Countess of Mansfield, two physicians, and other friends, when he thus passed away in great peace and joyful hope. With Luther and the Reformation the *first transfer* of the *intellect*, the *faith*, and possessions of Rome was to be made to the Church of the Reformation.

THE WARS AND VICTORIES OF THE REFORMATION

Have also been the theme of prophecy as well as subject of history. "And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the beast and over his image, and over his mark, and over the number of his name, stand on the sea of glass having the



Luther's Monument at Worms.



harps of God. And they sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou king of saints." (Revelation xv, 2, 3.)

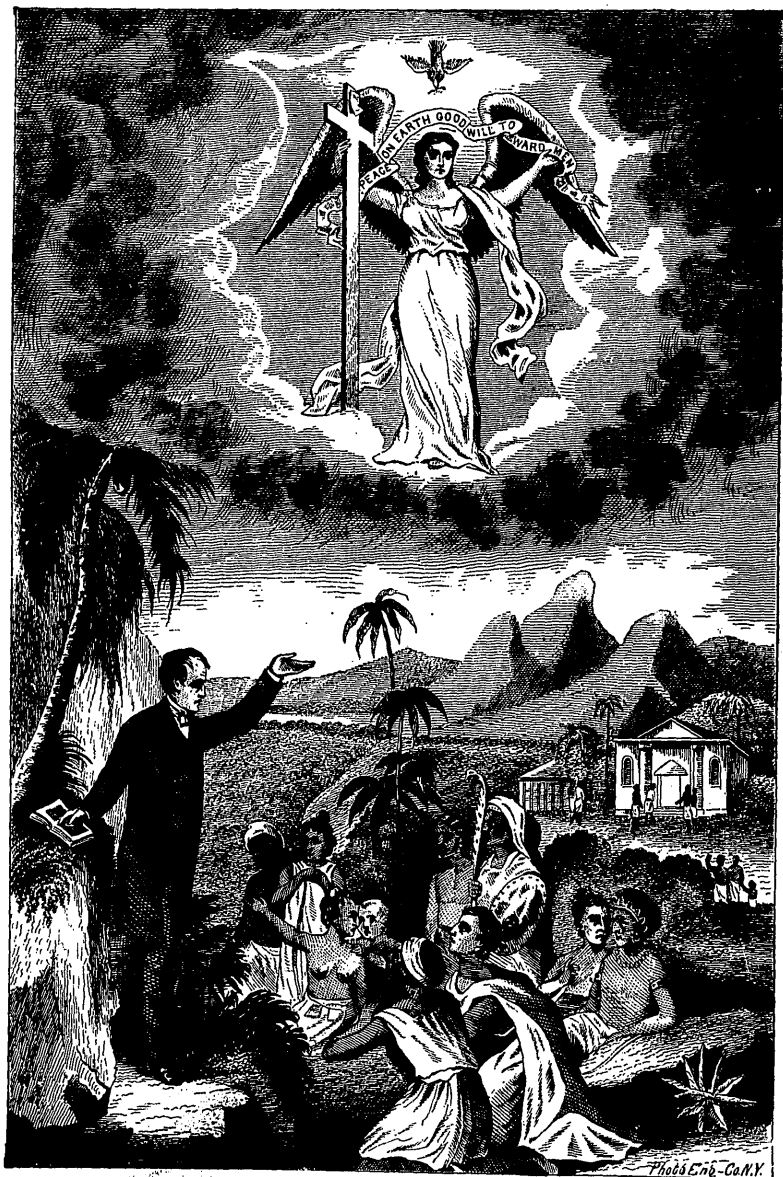
Scarcely had Lutlier passed away in peace when Rome rose to crush the Reformation. Her Inquisition and her armies were ready; by the one she mangled the bones, burned the bodies, and crushed the spirit of the Reformation in Italy, Spain, Portugal, and France; by the other she turned Europe into an Alcedama, a field of blood, where for thirty years Germany, Holland, France, Spain, and England became the contestants. Rome uttered her seven thunders, all Europe trembled. At the end of the thirty years' war Rome lay vanquished, Protestantism rose the victor. A large transfer of European Christendom went over from Rome to the Reformation. Whole nations followed their teachers and their Churches.

When Rome failed to set Catholic nations against Protestant, she incited *civil war* at home among nations almost equally divided by the two religions. Here brother fought against brother, race against race; in France, England, and Ireland, Catholic murdered Huguenots, and Papist persecuted Protestant. France lost her ancient nobles and merchant princes, England her first Charles and second James. Catholic Ireland massacred forty thousand of her Protestant neighbors, which drew down Cromwell's sword of justice. The Long Parliament in England attempted to usurp the people's rights by giving themselves a life membership in the National Legislature, when Cromwell turned them out to make room for the nation's representatives, and thus founded the true *principle* of representative government yet destined to control all nations. In these transitions and changes resulting from civil war Rome lost crowns, thrones, and kingdoms, which Protestantism gained. In the regalia-room of Edinburgh Castle, Scotland, may be seen a sword given by the Pope to a Scottish king to defend his kingdom against heresy. The sword and kingdom are

now in the possession of a heretical queen, a descendant of that king. Failing to crush the Reformation by land, Rome undertook to do it by *sea*. At that time her navies ruled the maritime world; Spain, Portugal, France, and Italy controlled the seas; Holland, Denmark, and Sweden rose against her; England crushed the Spanish Armada, swept the seas of French galleons and Portuguese sloops of war. The dominion of the ocean world passed forever from Rome to the Reformation. English and American ships cover the maritime world to-day, their merchant vessels, ocean steamers, and iron-plated monitors are seen on every ocean, sea, and river.

Disappointed in her schemes at home, Rome sought expansion and aggrandizement abroad. Having lost near half her followers in Europe, she sought to make up her loss on distant seas and foreign shores. Marco Polo, Columbus, and Americus gave her the keys of the golden gates of India, Africa, and America; whole continents and paradisaical islands clothed with evergreen foliage, and resplendent in the light of the Orient, lay at her feet. The riches of Golconda, Mexico, and Peru were hers, and hers the flowery lands and fertile soils of the world. The lands she discovered abroad were *thrice* the size of those she had lost at home. Colonization followed discovery, streams of home populations from France, Spain, and Portugal poured out to those distant shores, led by fanatic monks and fiery warriors. Every-where the native populations melted away before this invading army, who enslaved all they did not slaughter. How changed the aspect now! Marco Polo and Columbus have given place to Hudson, Cook, Drake, Livingstone, and Stanley. India, Africa, and America are almost gone out of her hands to the people of the saints. Pagan, Papal, and Mahomedan nations are colonizing *now no new* countries. The Anglo-Saxon race are going every-where with their language, laws, and religion, founding new empires in Australia, India, and Africa, as well as having taken most of the colonial possessions of Rome out of her hands





The Angel and the Missionary.

in the West Indies and America. Even her populations at home in France, Spain, and Portugal have almost stood still, while those of Protestant Europe have almost quadrupled. The same is true of Pagan and Mahomedan populations. Thus the kingdom of the world is passing over to the people of the saints. The Apocalyptic angel flying through the midst of heaven, having the everlasting Gospel to preach to the inhabitants of the world is not a type of Rome and her missions, but of

WESLEY AND PROTESTANT MISSIONS.

Rome took not with her the Gospel to convert the nations, but beads, bones, and relics, smoking incense and lighted tapers, holy oil and holy water, tonsured priests and vestal virgins dressed in pagan robes, with pagan rites and ceremonies. As they landed on the shores of India, China, and Japan, the natives were amused at the plagiarism and mimicry of their own religion, which they saw with the strangers. The question arose, Who was the original and who the copyist? the arguments lay with the Buddhists, who certainly had *tonsured* priests, vestal virgins, tonsured monks, and praying beads before the Papists. Rome's missions to pagan and Mahomedan countries have been a failure; among her own colonists only a partial success. The heathen they left little better than they found them, giving them one kind of idolatry for another, while Wesley's missionaries encompassed the globe, turning sinners from darkness to light, and from the power of Satan to God, going forth in the spirit of their founder, who said, "*The world is my parish.*" "Our work is to spread Scriptural holiness over the land." They found whole races naked and cannibals literally devouring one another, and left them sitting at the feet of Jesus, clothed and in their right mind. With Wesley and his missionaries rose the British and Foreign Bible Society and the American Bible Society, whose agents are abroad in all lands and languages, scattering the Word of Life. It was then also that the missions

of the Baptists, Episcopalians, Presbyterians, and Congregationalists began to spread into all countries; a chain of mission stations is encircling all pagan and Mahommedan countries. Protestant missions are taking possession of Roman countries; even Italy is passing rapidly over to the reformed religion. In Rome itself, and almost every city of Italy, Protestant churches are building. Twenty Protestant missionaries are now laboring in Rome, many of them converted priests.

COMMERCE

Follows missions more than conquest. There was a time when the ships of Spain, Portugal, France, and Venice carried the commerce of the world, and enriched those nations. It has passed over to England, Holland, and America. France banished her Huguenots, nobles, merchants, artisans; England received them, and became the mart of nations, a nation of shopkeepers. Her money owns the stocks of the railroads and canals of almost all countries. A noble Israelite stands at the helm of her government, and like another Joseph has bought up the *stocks* of Egypt, and said to Russia and the world, Egypt must not be touched; and untouched she lies on England's pathway to her Oriental empire.

The Reformation introduced the age of invention and discovery. The intellect of Europe woke from the night of the dark ages. Many ran to and fro, and knowledge increased. The great discoveries, in science, literature, and invention of steam, electricity, telegraph, and telephone are of Protestant invention. In the world's fairs and exhibitions, whether of London, Paris, Philadelphia, or Milan, Germany, England, and America lead the way.

The *schools*, the *colleges*, and the *press*, which shape thought and guide opinion are in the hands of the Reformation. The annual sale of *books* alone, in England and America, exceeds by millions the sale of all Catholic countries. The daily and weekly press goes farther still. The

Catholic intellect is dwarfed, crippled, and enslaved, that of the Protestant is free and untrammelled. The balance of *political power* that controlled the world once lay in the hands of France, Austria, and Spain. It has passed over to Germany, England, and America. The first throned in the heart of Europe controls it, the last in the center of the American Continent will shape its destiny, while England, from her island throne, rules one-sixth of the world.

The *Veda*, *Koran*, and the *Missal* shall be flung to the moles and to the bats, and the Bible will ascend as the rule of faith to the throne of reason to rule the world. The law shall go forth from Zion and the word of the Lord from Jerusalem. The world in its *geographical area* and extent, its mineral resources and productions, its commercial and political power, is passing away from pagan, Pope, and Sultan to the hands of the people of the saints. The Pope has lost his temporal power, the Sultan his European empire. The stone cut out without hands, eighteen centuries ago, is rolling down the ages. Now it is on the feet of the great image. Hark! I hear the crash of fallen thrones and kingdoms! The rock of ages is grinding them to dust, and the winds of heaven will scatter them as chaff. The kingdoms of Babylon, Greece, and Rome, of pagan, Pope, and Sultan, disappear, and the Church of Christ becomes the mountain kingdom, filling the earth, and all nations flow unto it. The Gospel feast is spread and all partake of its gladness; the veil is rent, the cloud uplifted, and the reproach of God's people is taken off. The world's sixth millennium of sorrow, suffering, and crime is about to end, the long looked for millennium of Sabbatic rest, the thousand years of reigning righteousness is dawning on us. Soon it shall be here; may we be ready.

CHAPTER IV.

THE WHEELS OF PROVIDENCE AND REVOLUTIONS OF HISTORY.

THE ENGLISH REVOLUTION OF 1688 AND IRISH REVOLT—JAMES II AND WILLIAM III—THE SIEGE OF DERRY AND BATTLES OF BOYNE AND AUGHTRIM.

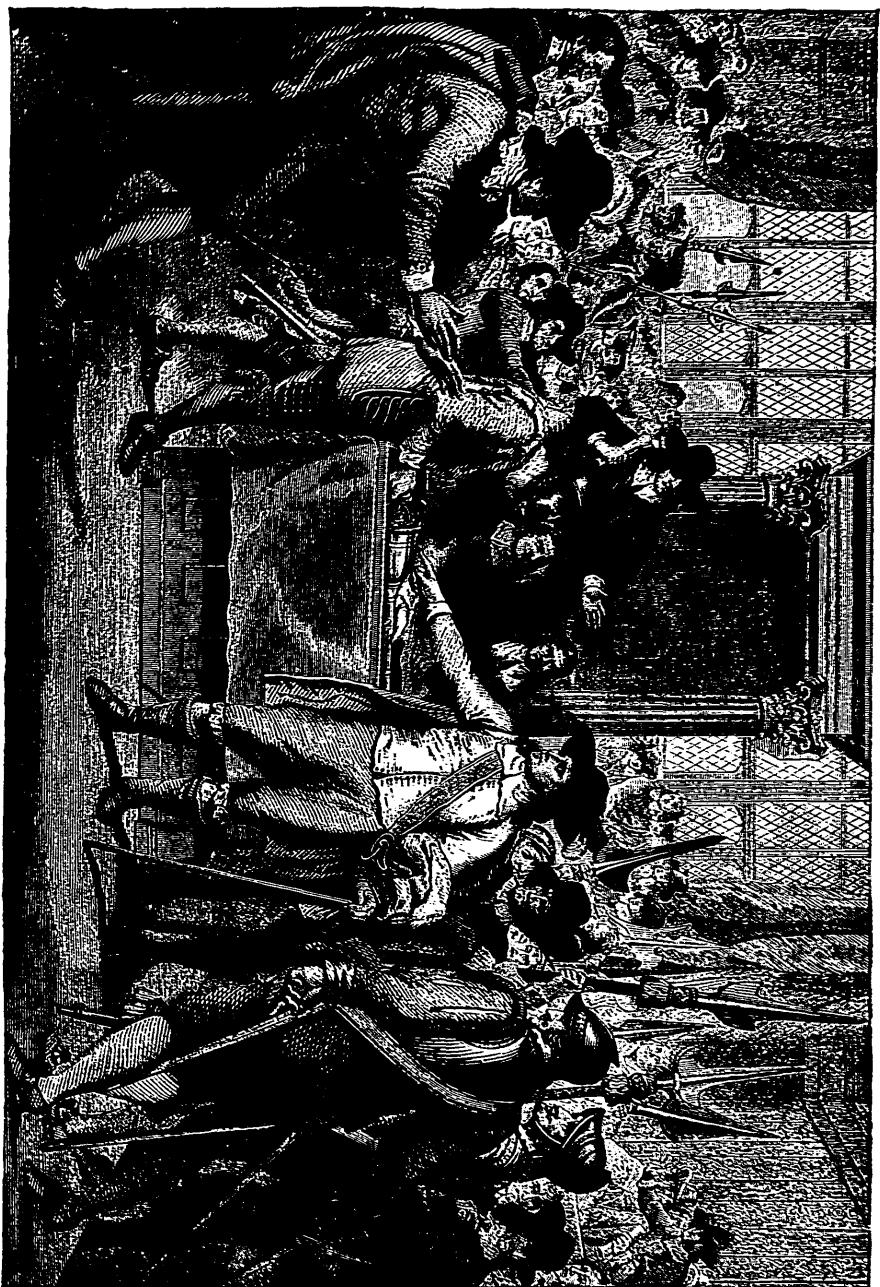
WHEN the Hebrew prophet, on the banks of the river Chebar, beheld the cherubim of glory with its wheels of fire and wings of light,* he saw above that form throned "one like unto the Son of Man," from whom he received his mission to the captive race. The cherubic vision taught him of the revolutions of Providence that would restore his people to their former dominion after years of suffering. Two centuries ago Protestantism well-nigh lost its well-won place in the British empire, until a revolution of the wheel of Providence restored it all to its throne of power by the following events, which proved far reaching in their results.

James II succeeded his brother Charles on the British throne.† He was a rigid Papist, and manifested his Popish predilections, which were not all palatable to the English nation. Popish priests sat at his table, and said mass in his palace, and formed the leading minds in his cabinet, which they directed and controlled. Protestant noblemen were proscribed in his council, his army, and his navy. Others were attainted and executed. The cruel Jeffreys became his most efficient instrument for carrying on his bloody work of proscription, imprisonment, and death. Several of the Tory bishops were imprisoned; this caused many of that party, who rendered a passive obedience before, to become ac-

* Ezekiel chapter i.

† Many of the liberties which Cromwell achieved were lost under Charles II, who died a Papist after living a life of hypocrisy and debauchery.

Cromwell Dissolving the Long Parliament.





tively disobedient now; throwing their influence into the scale of Puritanism, which overbalanced the despotic character of the king, who proceeded to overthrow the British Constitution and the Protestant religion, and to establish Popery in its place. The national feeling was outraged, the British lion was roused. The Lords, Commons, and clergy invited William, the Prince of Orange, over to accept the throne and government of England. He was the defender of the Protestant liberties on the Continent and the leading spirit of the great European coalition against France. He was well qualified to be the defender of the English nation—his wife was next heir to its throne.

On the 5th of November, 1688, he landed at Torbay, England, with a select army, which daily received accessions from the English nobility, clergy, and army, on its march to London. James, deserted by the most powerful men in the nation, by many in whom he placed strong confidence, by some of the generals of his army, and by most of the members of his own family, exclaimed, "*God help me, my own children have forsaken me.*"

He fled to France. Shortly after his son-in-law and daughter, William and Mary, were proclaimed King and Queen of England by the Lords, Commons, and clergy.

The King of France and the Celtic-Irish espoused the cause of the fallen monarch, who landed in Ireland, on the 12th of March, with a considerable French and Irish army, thus changing the theater of war from England to Ireland. On reaching Dublin, by the aid of a Parliament which he contrived to make almost exclusively Popish, he consummated the policy he had commenced a few years previous. He transferred a large proportion of the tithes of the Established Church to the Church of Rome; he attainted above two thousand of the gentry and peers of the Anglo-colonists, and gave their estates to Catholics; he dismissed the Protestant officers and soldiers in the Irish army, and filled their places with Catholics. He armed the Celtic peasantry and disarmed the Protestant colonists, many of whom were left

without the means of defending their lives, their families, and their property. The corporation charters were so altered that few Protestant members were returned to Parliament.

The judges on the bench, the mayors, and magistrates gave place to their Popish subordinates who succeeded them. The king's exchequer became empty—a singular method he took in supplying it. Pieces of cannon, knockers of doors, old pots, and pans were cast into the furnace, passed through the mint, and received the royal die, were whitewashed with silver, and made legal tender; their nominal value became sixty per cent above their real worth.* The experiment reacted against the originators of the scheme, while it ruined thousands who were defrauded out of their property. The Anglo and Scotch-Irish prepared to defend themselves.

The Protestants of the south and west fled to Enniskillen. Those of the east and north to Londonderry. Both places declared for William and Mary. The Earl of Antrim led twelve hundred men to the gates of Derry, and demanded entrance and quarters for the king's troops. Great was the excitement; some were for yielding, some for temporizing, but nearly all were for resistance. While deliberations were going on *thirteen* young apprentices armed themselves, proceeded to lift up the drawbridge, and shut the gates in the face of the Catholic army. On this single act depended the fate of three kingdoms. The citizens were fired with a spirit of the most enthusiastic bravery for the defense of their city, their liberties, their religion, and their lives.

Within the walls were gathered about thirty thousand souls, including a garrison of seven thousand; without was an army of thirty thousand soldiers. For eleven days James and this army thundered at this citadel of freedom, and received in alternate reply the fatal shot of the Derry cannon, and the defiant shout of "No surrender." He returned

* Several of the pieces the writer has seen.

to Dublin and left his army to carry on the siege, during which frequent sallies were made by the besieged on the army of the besiegers, resulting in the death of a great many of the latter, including two of their generals and a large number of prisoners. At length Rozen, the French general, gathered through the surrounding country a large number of fugitive Protestants, whom he drove beneath the walls of Derry, to perish there between the alternate attacks of the besiegers and besieged. The latter replied by erecting a gallows on the city walls to hang their prisoners. The French general desisted on the remonstrance of the Irish and the command of the king. The besieging army drew nearer to the city walls, and cut off all supplies to the garrison. They threw a vast boom across the river Foyle, made firm by chains, sunken beams, and stakes. The garrison and citizens were thinned daily by famine, disease, and death. The former was reduced from seven to three thousand men. But amid the constant roar of artillery from within and without, surrounded with the dying and the dead, feeding on horse-flesh and food of more loathsome nature, their bodies wasted with weakness and watching, with hunger and disease, their spirits rose above all calamities and looked down on danger unmoved. Daily they attended the earnest exhortations of Governor Walker and the soul-stirring addresses of his varied ministers, who led their devotions in the old cathedral.

As they met each other in the streets, as the sentries relieved each other on duty, as the soldiers filed into the ranks and stepped out, as the congregations assembled daily and dispersed, it fell from the lips of the veteran and the sage, of the matron and the child, "No surrender." It was their watchword.

Having trod her streets and walked upon her walls, and gazed upon the battlements and towns, I have thought, had the apprentice boys not shut the gates, had the soldiers and citizens admitted James and his army, Derry would have fallen, Enniskillen would not have stood, Ireland would have

yielded, Scotland and England would have followed, Protestantism might have been overthrown and Popery established. The French king, Louis, would have extirpated it on the Continent as he had almost done in France. The Puritan colonies of North America would not have become the great Republic, the asylum of the oppressed and the home of the brave, but mere French or Spanish provinces. South Africa, India, and Australia would belong to Portugal, to Spain, and to France. There would be no vital religion, no freedom, no literature, no scientific discoveries, no steamboats, railroads, or telegraphs. The press would be gagged and a sealed book laid up in the archives of some ancient college, perhaps an antiquity in the museum of the Vatican, and the great races would be crushed beneath the foot of despotism. But the hearts that throbbed within those walls were as true and as brave as ever beat in the bosom of the most heroic men. They held not only the keys of their city, but the liberties of the Protestant Churches.

The citizens of Derry looked upon their city as the *Thermopylæ* of the Protestant world, and themselves as Spartans to defend it. From thence rolled back the tide of aggression that would have overthrown them. They trusted in God and were not confounded. About the middle of June a fleet of thirty ships, with three regiments of soldiers and large supplies of food for the relief of the city, appeared in Lough Foyle. There they lingered for six weeks—the commander was afraid to sail up the river. On the evening of the 30th of July, after the sun went down, as the congregation had just left the cathedral, the sentinels discovered three ships sailing up the river. Great was the excitement in the city and great in the Irish camp.

The first was the *Mountjoy*, commanded by Mr. Brown-ing, a merchant of Derry, who volunteered to lead the van. He crowded on all sail and attacked the boom; it broke and gave way, but the vessel rebounded and stuck in the mud. As the besiegers raised a shout of triumph and prepared to

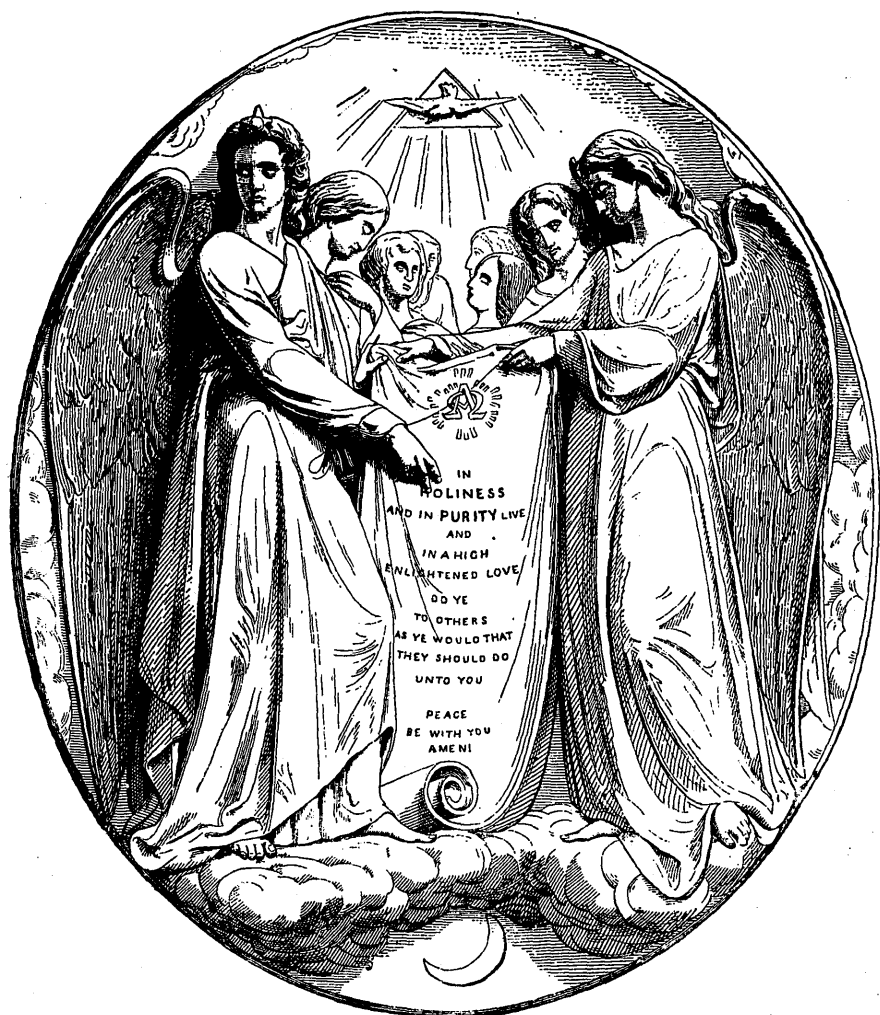
board it, again it rose and passed within the fence, but its brave commander was no more. The struggle was fierce and great; cannon boomed and guns flashed amid the darkness of the night from the river to the shores, and from the shores to the river. It was ten o'clock before the vessels reached the city walls and relieved the citizens. Next morning the Irish camp broke up and retired toward Dublin.

The siege lasted *one hundred and five days*, and was one of the most remarkable and romantic in the annals of warfare. On the same day the colonists, who had gathered to Enniskillen, obtained a great victory over six thousand of the Irish army who were sent against them. The Enniskilleners went out to meet them at Newtown Butler, and totally routed them there, putting fifteen hundred to the sword, five hundred perished in Lough Erne, and four hundred prisoners fell into their hands. The conquerors were twenty thousand in number; they lost twenty killed and fifty wounded.

King William landed on the 11th of June, 1690, and on the 30th his army was encamped on the banks of the Boyne. It was composed not only of English veterans and Irish colonists, but Protestants of every nation in Europe, including the brave Huguenots of France, who were exiled their country. On the other side stretched the camp of King James, well fortified by deep intrenchments. Next day, July 1st, was fought the memorable battle of the Boyne, in which the Irish and French army was totally routed and fled toward Dublin. James hastened to France, his army left Dublin for Athlone, one of the strongest fortifications of the country, and stretching on both sides of the Shannon. It fell into the hands of William's army. On the 12th of July was fought the celebrated battle of Aughrim. It is supposed that seven thousand of the French and Irish fell at this sanguinary struggle. The shattered remains of the Catholic army fled, some to Galway, and the remainder to Limerick, which ultimately fell before the Anglo-Irish army.

The above Revolution was wide-spread and far-reaching in its results. A descendant of one of the refugee soldiers who left Limerick for France, is now Marshal MacMahon, President of the French Republic. The Revolution secured forever a Protestant to the English throne, to the exclusion of a Romanist. It lifted England up from a secondary to be the leading power of Europe. It gave her pre-eminence on the seas, and made her mother of colonies and nations. Under the Continental coalition of William III and the victories of Marlborough, Protestantism gained ascendancy in the world. Irish Catholics were deprived of their rights for a century or more, but the Emancipation of 1829 gave them full civil and religious liberty. Romanists have now more liberty and rights under Protestant governments than under Catholic monarchies. They enjoy more liberty to-day, under Protestant England and America, than under any Catholic government on the face of the earth.





A Vision of the Golden Age.

CHAPTER V.

THE GOLDEN AGE.

AS SEEN IN PROPHECY—HOPE—POETRY—CHARACTER AND UNIVERSAL REIGN
OF CHRIST ON EARTH.

THE *millenium* or thousand years of righteousness on earth stands inseparably connected with the reign of the Messiah and the transfer of the world to the "people of the saints." It is that long-expected period described in pagan song and Jewish prophecy as "*The Golden Age*." Perverted views of it have greatly hindered its true meaning. A false system of interpretation of the prophecies by the Jewish Scribes led to the rejection and crucifixion of Christ. Even the disciples were not clear on this matter, for the mother of Zebedee's children requested "that her two sons might sit, the one on his right hand and the other on his left, in his kingdom." And on the day the Lord ascended they asked him when he was to restore the kingdom to Israel. But the baptism of the Spirit, on the day of Pentecost, set them right on that subject. In later times Papias, Irenæus, and Justin Martyr, revived these views, with additional, based on Revelation xx, where the apostle speaks of the first resurrection and reign of the martyrs with Christ on earth for a thousand years. The advocates of these views were called *Chiliasts* by their brethren, Origen, Augustine, and Jerome. In subsequent ages these views were almost forgotten until they revived in the Reformation under the Anabaptists of Germany and Fifth-monarchy Men of England, but were met every-where by the reformers as views subversive of the work of God on earth. Within the present century they have revived again under the teachings of Irving and Cum-

ming, of the Scottish Church, and Birks, Bickersteth, and others of the Established Church, by the Plymouth Brethren, of England, and the Millerites, of America.

The Chiliast or Premillenarian views are that the world can not be converted to God until Christ comes to reign personally on earth; that the Jews shall be converted and restored to Palestine at his coming; that the martyr dead and living saints, will rise and reign with Christ in Jerusalem; that the world shall be burned up and new created; that Satan shall be bound and his influence restrained by the power of Christ's glory; then cometh the end; the wicked shall be raised and the world judged, etc. The late Lady Hester Stanhope was a striking illustration of these views. She went to Palestine, and at Dijon built a beautiful mansion on the crest of a hill, surrounded by other hills. Here she kept a large retinue of servants, put her house in order, set the table daily like another Martha, and expected the Savior to come and dine with her. She lived surrounded with Moslem, Jew, and Arab, respected by all, until she was called home to the marriage-supper of the Lamb, where the light of glory made it all plain. The more correct views are those which have been held by the Church in all ages, that the reign of Christ with the martyrs is figurative. The *first* resurrection, is spiritual; that of the soul, not of the body, in other words, conversion. That there will be but one resurrection, both of the just and unjust. Two advents; one has been in the incarnation, the second will be at the end of the world, after the millennium. That the millennium is the grand culmination of the Gospel dispensation in the universal triumph of Christianity over all hearts and lands. The restraining of the principles of evil by the power of Divine Grace. During this period the race will be born with the taint of sin and will need conversion, and all the means of grace as they have been.

Premillenarian views are contrary to Christ's first advent and death, as if these were insufficient to save the world; to the Spirit's dispensation as if he were not able to convince

the world of sin; to the institution of the Christian ministry as if it were a failure; to the promise of Christ, who said that he would be with them to the end of the world; to his mediatorial reign as if he were not already reigning in the Church militant and triumphant; on the throne of David and in heaven as the Head of the Church, far above all principality and power. Besides, if the earth be burned up at the millennium, what becomes of the bodies of the wicked, to be raised up a thousand years later? Do they partake of this baptismal fire and purification? Whence come Gog and Magog and their confederate hosts at the close, invading the camp of the saints? Or are they apostates from among the saints, reigning with Christ in his glory? Such are the difficulties that beset this system of views held by some excellent Christian people. It is more our purpose to *describe* this millennial age than to defend it against some mistakes that have clouded its brightness, which will pass away as the true light shineth.

The *two* great events that precede the millennium are the fall of the Papacy and Mahommedanism. Another waits to follow. It is the war of the ten-horned kingdoms of the beast, as predicted in Revelation xix. The effort to restore the Pope's temporal kingdom and the patched-up peace of Turkey, with the discontent of the international communists, will precipitate a crisis that will lead to a desperate conflict, resulting in the overthrow of all despotic governments that still retain some of the elements of the beast and the false prophet. Then will follow a *congress of nations* and unity of races, whose antagonisms will be settled by arbitration and molded and cemented into a brotherhood of man by the Spirit of Christ.

Under the reign of Christian law and moral influence the dram-shop will be blotted out of existence, intemperance shall disappear, war shall cease, and the disbanded armies of Europe and the world shall return to the bosom of society and the arts and industries of life. The millions wasted in war and intemperance shall be invested in the

peaceful pursuits of life, and shall develop the resources of the world, resulting in universal knowledge, a pure life, and a Sabbatic age of peace and plenty. The sword shall be beat into a plowshare, and the spear into a pruning hook, and the nations shall learn war no more.

The rights of property, labor, trades' unions, and commerce shall be regulated and protected. The human sharks and organized monopolies that prey upon society will be restrained or banished. Slavery, oppression, and persecution shall cease. The Jews shall be restored to their ancient patrimony under a Christian protectorate. The followers of the false prophet and the man of sin shall become true Christians, and Moslem Mollahs and Roman bishops will become revival preachers and true Christian pastors. Ephraim shall no more vex Judah, nor Judah Ephraim. The boastful language of rival sects, I am of Paul and I of Apollos and I of Cephas, shall give place to "I am of Christ." The ritualistic rant of apostolic succession and shoddy Christianity shall give place to the real and the true, which receives its image and superscription from above, who are born again, not of flesh, nor of blood, nor of the will of man, but of God, and so are constituted sons of God and joint heirs with Christ.

Without at all supposing a visible personal reign of Christ in earthly glory, it is possible that such a manifestation of Christ may be given to some of the Jewish leaders, as was given to Saul of Tarsus, to John in Patmos, to Constantine in battle, as may lead the body of the nation to faith in their own Messiah. Then will follow not a *week* but a *year* of prayer in a concert of all Churches. The Spirit shall be poured out in so full a measure that that of Pentecost shall be but the prelude and the type. A great mourning in Jewish households shall be heard, like that of Hadad-rimmon, and they shall look on Him whom they have pierced, and pardon and salvation find in the fountain opened for sin and uncleanness in the house of David to the inhabitants of Jerusalem. Eighteen centuries ago the cast-

ing away of them reconciled the Gentile world. Now the receiving of them shall be like life from the dead, a new resurrection. Ezekiel's valley of dry bones quickened sends out a living army of Gospel heralds over the world. As they have been scattered among all nations, speaking all languages, never forgetting their own, in which God spoke to their fathers, they become the great preachers and missionaries of the millennial age. To the inhabitants of other worlds this must have looked like a vast temple of idolatry, crowded with idolatrous worshipers; and, as man everywhere worships, if not the Being who made him, the creatures whom he made, some have worshiped the lamps of light God hung above the dome of this temple to illumine it; some the curtained heavens that have canopied the building; some the festooned drapery with which it was adorned. Within this temple were numerous altars, gods, and goddesses, priests, and worshipers gathered. Incense rose, and here were found enthroned mammon, pride, blasphemy, foolishness, drunkenness, fornication, and lasciviousness; the followers of the false prophet and the man of sin, Peor and Baalim, Dagon and Diana, Ashtoreth and Minerva, Jupiter, Juno, and Apollo, with the Sidonian Moloch and the Egyptian Apis, Isis, and Osiris. The Prince of life shall enter the temple and shall purge the sanctuary. The gods shall be dethroned and the altars deserted, and the crowd of idolaters shall become a ransomed host of holy worshipers; every knee shall bow to him and every tongue confess that he is Lord. "And the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the deep."

This is that age described by Virgil, Pope, and Cowper in such graceful numbers and glowing colors. Almost two thousand years ago Virgil said to Pollio of the Messiah and his reign:

"The last great age, foretold by sacred rhymes,
Renews its finished course; Saturnian times
Roll round again, and mighty years begun
From their first orb in radiant circles run;

The base, degenerate, iron offspring ends,
 A golden progeny from heaven descends;
 The jarring nations He in peace shall bind,
 And with paternal virtues rule mankind;
 Unbidden earth shall wreathing ivy bring,
 And fragrant herbs the promises of Spring,
 As her first offering to her infant king.

“The goats, with leaping kids shall homeward speed,
 And lowing herds secure from lions feed;
 His cradle shall with rising flowers be crown’d;
 The serpent’s brood shall die, the sacred ground
 Shall weeds and poisonous plants refuse to bear;
 Each common bush shall Syrian roses wear;
 Unlabored harvests shall the fields adorn,
 And clustered grapes shall blush on every thorn;
 The knotted oaks shall showers of honey weep,
 And through the matted grass the liquid gold shall creep.”

Pope, in his *Messiah*, expands the images in Virgil by taking in those of the prophet. See Isaiah, chapters ix, xi, xxxv, lx:

“O thou my voice inspire
 Who touched Isaiah’s hallowed lips with fire;
 Rapt into future times the bard begun:
 A Virgin shall conceive, a Virgin bear a Son;
 From Jesse’s root, behold a branch arise,
 Whose sacred flower with fragrance fills the skies.

“All crimes shall cease, and ancient frauds shall fail,
 Returning justice lift aloft her scale,
 Peace o’er the world her olive wand extend,
 And white-robed innocence from heaven descend.
 On rifted rocks the dragons’ late abodes,
 The green reed trembles, and the bulrush nods,
 Waste sandy valleys once perplexed with thorn,
 The spiry fir and stately box adorn.
 To leafless shrubs the flowery palms succeed,
 And odorous myrtle to the noisome weed.

“The lambs with wolves shall graze the verdant mead,
 And boys, in flowery bands, the tiger lead,
 The steer and lion at one crib shall meet,
 And harmless serpents lick the pilgrim’s feet.
 The smiling infant in his hand shall take
 The crested basilisk and speckled snake.
 The seas shall waste, the skies in smoke decay,

Rocks fall to dust, and mountains melt away;
 But fixed his word, his saving power remains,
 Thy realm forever lasts, thy own Messiah reigns."

Cowper, in more beautiful imagery and less stately rhyme, describes the Golden Age thus :

"O scenes surpassing fable and yet true,
 Scenes of accomplished bliss, which who can see
 Though but in distant prospect, and not feel
 The soul refreshed with foretastes of the joy?
 Rivers of gladness water all the earth
 And clothe all climes with beauty; the reproach
 Of barrenness is passed. The fruitful field
 Laughs with abundance. . . .
 The various seasons woven into one,
 And that one season an eternal Spring.
 The garden fears no blight and needs no fence,
 For there is none to covet, all are full.
 The lion and the libbard and the bear
 Graze with the fearless flocks; all bask at noon
 Together, or all gambol in the shade
 Of the same grove, and drink one common stream.

All creatures worship man, and all mankind
 One Lord, one Father. Error has no place;
 One song employs all nations, and all cry,
 Worthy the Lamb, for he was slain for us.
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy,
 Till, nation after nation taught the strain,
 Earth rolls the rapturous hosannah round.
 Behold the measure of the promise filled;
 See Salem built, the labor of a God!
 Bright as a sun, the sacred city shines;
 All kingdoms and all princes of the earth
 Flock to that light; the glory of all lands
 Flows into her; unbounded is her joy,
 And endless her increase. Thy rams are there,
 Nebaioth, and the flocks of Kedar there;
 The looms of Ormus and the mines of Ind,
 And Saba's spicy groves pay tribute there.
 Praise is in all her gates; upon her walls,
 And in her streets, and in her spacious courts
 Is heard salvation. Eastern Java there
 Kneels with the natives of the farthest West,

And Ethiopia spreads abroad the hand
And worships. Her report has traveled forth
Into all lands. From every clime they come
To see thy beauty and to share thy joy,
O Sion, an assembly such as earth
Saw never, such as heaven stoops down to see.
Thus heavenward all things tend. For all were once
Perfect, and all must be at length restored."

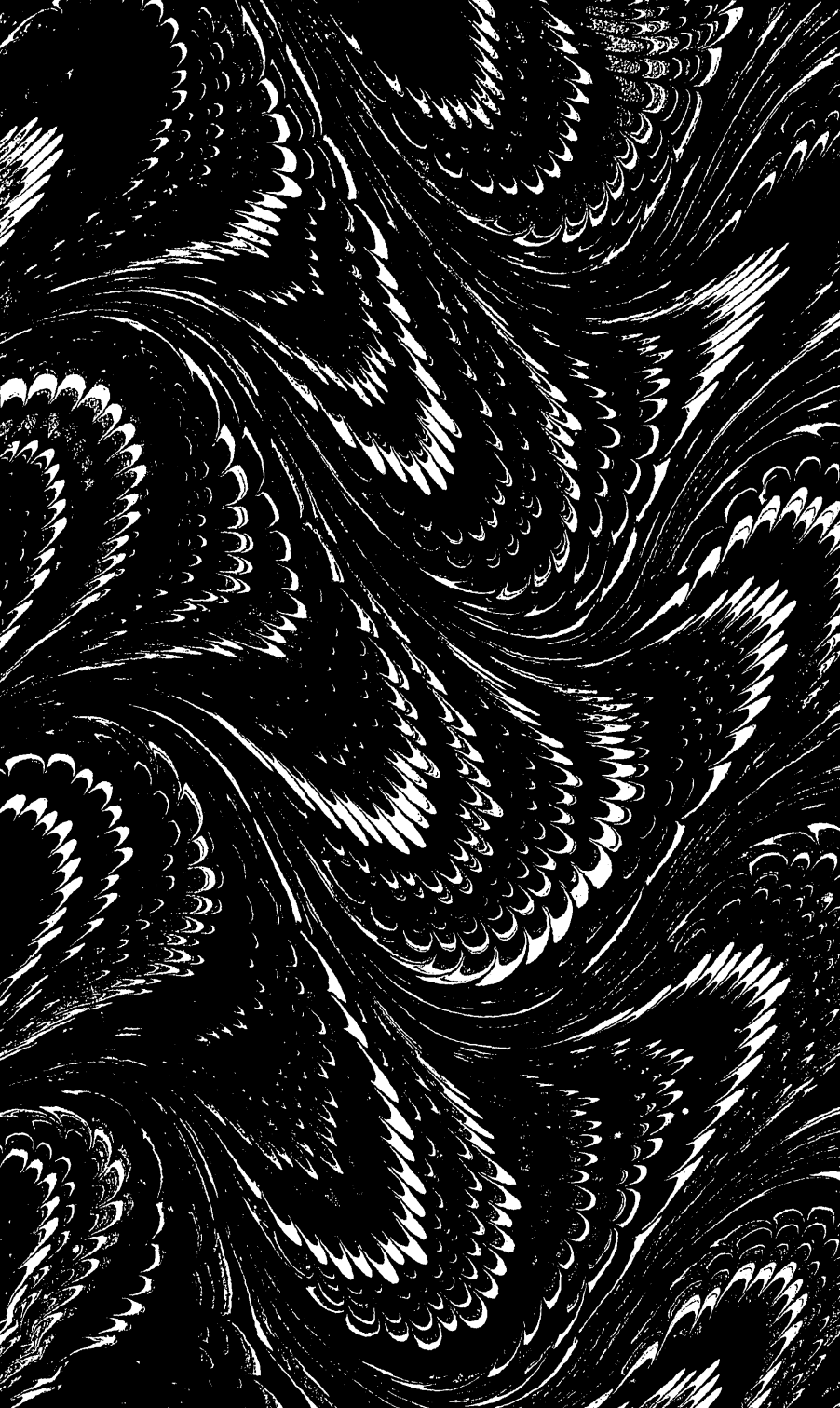
THE END.

INDEX.

	PAGE.		PAGE.
ALEXANDER the Great, and his		Chained Bible, the,	545
Successors,	51	Character of the Popes,	334
Angelology and Demon Wor-		Of the Clergy,	335
ship,	197	Churches in Rome,	138
Antichrist of Prophecy,	48	Commerce,	580
Only in the Church,	52	Comparisons,	292
Opinion of Gregory		Confessional, the,	240
the Great,	53	Conflict with Modern Thought,	439
Marks of,	53	Conflict, the Coming,	504
APOSTASY,	38	Convent Life,	172
Marks of,	42	Conversion of Constantine,	286
Apocalyptic Views of Romanism,	85	Council at Rome, the late,	474
Apostles of Heresy,	73	Councils, the General,	466
Auricular Confession and Absolu-		Creed of Pius IV,	195
tion,	113, 239	Creeds of Christendom,	533
Auto-da-fe,	380	Crimes Allowed,	337
BAMBINO,	222	Cyril of Jerusalem,	36
Beast and False Prophet, the,	86	DANIEL's Prophecies,	31
Beast, the Woman and the City,	91	Decree of Infallibility,	482
Birthplace of Romanism, Rome,	122	Dionysius of Halicarnassus,	33
Bossuet and other Catholic Inter-		Doctrine of the Material Pres-	
preters of Prophecy,	33	ence,	113
CAMPBELL, Bartholomew, Case		Dominicans,	168
of,	280	Doom and Downfall of Rome,	526
Canadian Institute and Joseph		ELECTION of a Pope,	162
Guibord,	444	Elements at Work,	509
Carmelite Monks,	165	FALL of Babylon,	576
Catecombs, Testimony of the,	531	False Miracles,	107
Catholic Nations, their Condi-		False Prophets,	74
tion,	343	Fasting,	46
Celibacy,	44	Flagellants,	105
Center of Roman Ritualism,	137	Form of Confession,	114
Ceremonies of the Romish Church:		French Revolution,	406
Marriage,	262	GLADSTONE on the Papacy,	496
Nuptial Bed,	262	Golden Age, the,	584
Baptism,	262	Government of the Church,	160
Extreme Unction,	265		

	PAGE.		PAGE.
Gregory the Great,	53	Merchandise of the Sacraments,	79
Grotto of Lourdes,	276	Millennium,	584
Guibord, Joseph, Case of,	444	Ministry and Laity of the Church,	548
HERESIES,	75	Miracles of the Virgin,	207
Hierarchy and Ministry of Rome,	156	Modern Writers on the Church,	21
Holy Water,	99	Monastic Orders,	165
Host, Worship of the,	233	Morals of Rome,	334
IMAGE of the Beast,	89	Mystic Number, the,	90
Image Worship,	114	NATIONAL Prosperity,	345
Incense, etc.,	98	Newton, Bishop,	33
Indulgences,	255	Nuns,	171
Infallibility, Decree of,	474	OLD Catholics, the,	534
Inquisition, the,	377	Omens and Signs of the Times,	572
Interpretation of Prophecy,	33	Orders of Monks,	167
JESUITS and Jesuitism,	175	PAGAN Origin of the Romish	
Josephus and Jerome on Prophecy,	33	Ritual,	97
Judgment of Rome,	480	Palerio Antonio,	358
KEYS Given to Peter,	242	Patristic Fathers,	19
Kingdom of Italy,	489	Passion Plays of Rome,	237
LAMPS and Wax Candles,	100	Paul's Prediction of the Apostasy,	41
Leading Roman Writers,	21	Persecutions of Rome,	352
List of the Popes,	307	In Calabria,	358
Losses and Gains of Romanism,	429	In Spain,	359
Loyola, Ignatius,	174	The Waldenses,	359
Luther and the Reformation,	553, 562	England,	364
MACCHIAVELLI,	33	Ireland,	365
Man of Sin, Views of,	58	The Huguenots,	367
Chrysostom,	62	Holland,	370
Other Writers,	63	Mexico,	372
Mariolatry,	204	Pilgrimages and Shrines,	268
Marks of Antichrist, Distinguishing,	53, 65	Italy,	271
Mary, the Blessed Virgin:		Naples,	271
Worship of,	204	Rome,	272
Glories of,	208	France,	274
Mass,	234	Plates in this Volume, and their	
Masses and Prayers for the Dead,	114	Artists,	25
Mediæval Writers on Romanism,	19	Pontiffs of Rome,	307
		Pope and the Jesuits, the,	182
		Pope in Prison, the,	480
		Post-Nicene Writers,	19
		Priest and His Wife, the,	244

	PAGE.		PAGE.
Primacy of Peter,	294	Statistics of Crime,	338
Prophecies Relating to Roman-		Stuarts, the,	342
ism,	31	Succession, True,	543
Protestant Fathers,	23	Succession at Fault,	555
Protestant and Romish Missions,	432	Supremacy of the Papacy,	302
Purgatory,	249	Syllabus, the,	485
REFORMATION, Victories of the,	572	TEACHERS of Heresy,	73
Religious Processions,	105	Temptations of St. Anthony,	170
Ritualism,	111	Thunder Voices, the,	392
Its Extent in England,	115	Transition from Rome Pagan to	
In America,	117	Rome Papal,	285
In Canada,	118	Transubstantiation,	225
Evils of,	120	Trent, Council of,	470
Roadside Gods and Saints,	104	UNDER Diocletian,	285
Romanism in Prophecy,	31	Universal Bishop,	65
Romanist Ceremonies,	78	VATICAN, the,	146
Romanist Doctrines,	76	Vials of Wrath,	406
Roman People,	133	Vice-god,	68
Rule of Faith Subverted,	186	Votive Gifts and Offerings,	100
SACRAMENTS, the, Only Two,	549	WARTBURG,	569
Santa Croce,	153	Wesley and Gladstone,	501
Savonarola,	355	Wesley and Missions,	579
Schools, Attack on,	451	Witnessing Church, the,	543
Seals,	549	Worship of Images,	102, 214
Self-inflicted Tortures,	106	Angels and Saints,	197
Shrines,	268	The Virgin Mary,	204
Sin Market in Sicily,	245	The Pope,	483
St. John Lateran, Church of,	147		
St. Mary Maggiore, Church of,	147		
St. Peter's, Rome,	140		



UNIVERSITY OF CHICAGO



13 547 894

BX 1765

,555

SWIFT LIBRARY

